

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 9. FEBRUARY, 1812. Vol. IV.

BIOGRAPHY.

AN ACCOUNT OF MR. JEREMIAH MAYHEW, JUN. A MEMBER OF THE
THEOLOGICAL INSTITUTION AT ANDOVER, WHO DIED AT NEW BED-
FORD, JANUARY 4TH, 1811, AGED 22 YEARS.

THIS amiable youth was descended from the ancient and respectable family of the Mayhews on Martha's Vineyard, so well known in the Ecclesiastical Annals of our country, as having afforded eminent Ministers of the Gospel, and particularly faithful Missionaries among the Aborigines in that and the adjacent Islands. It is worthy of notice, that Missionaries of five successive generations have labored in the evangelical work, and all been held in high esteem as men of distinguished talents and unaffected piety. To the sorrow of the churches in the vicinity, and of the Indians on Martha's Vineyard, the labors of this extraordinary succession of Missionaries were closed, in 1803, by the death of Mr. Zechariah Mayhew, at the advanced age of eighty-eight.

Capt. Jeremiah Mayhew, of New Bedford, discovering in his son, the subject of this sketch, at a very early age, a mind inclined to study and reflection, was induced to give him a liberal education. His son accordingly engaged in a course of study pre-

paratory to his admission into College. Being very regular in his habits, and possessing a strong attachment to study, he spent much of that time at his books, which others of his age frequently spend in idleness or amusements. At the several Academies, where he studied, he gained the affection of his fellow students. He was never known to be guilty of any indecorum towards others, but always treated their characters and persons with the greatest delicacy. The progress he made in his studies, and the diligent improvement of his time, showed his ardent thirst for knowledge and his just appreciation of his advantages. After going through his preparatory studies, he was admitted a member of Brown University in 1804.

While at that Institution he persevered in the same habits which have been described. Not content with running superficially over his studies, he made it his object to become thoroughly acquainted with all the subjects, to which he attended.

Possessing a judgment sound and correct, a taste more than commonly refined, and a sensibility unusually delicate, he was enabled to render his literary productions highly interesting. Far from aiming at tinsel ornament and show, he exhibited thoughts valuable and mature, clothed in chaste and easy language.

In College he secured, to a remarkable degree, the esteem and confidence of his fellow students. This, however, was not owing to a studied effort to render himself acceptable, but to his amiable and engaging deportment, which was the natural expression of a disposition combining all the friendly and tender affections. Such a disposition spread a mildness over his manners; and while it rendered him easy of access, it invited others of similar character to habits of intimacy.

A few months before he completed his collegiate course, an important era occurred in his life. At a time of some religious attention among the students, he experienced a great change in his religious views and feelings, as appeared, not only from his account of himself at the time, but especially from his subsequent life. Although he was early taught to reverence religion and its institutions, and was never known to treat sacred things in a disrespectful manner; still his inoffensive life was not sufficient to shield him from the terrors of the law, when set in array against him. He was convinced from the evidence which a view of his own heart furnished, that he was radically defective in what constituted a real Christian. He found himself to

be in the hands of an angry God, justly exposed to his eternal displeasure. He was conscious that he possessed a carnal mind not subject to the law of God, and felt that, unless he were transformed by the renewing of his mind, he should not be prepared to serve God in this world, nor to enjoy him in the next. He saw that he had always acted from a self-righteous spirit and not from a sincere regard to the glory of God. But the distress, which a sense of his guilt and an apprehension of his danger occasioned, was at length removed, and he found peace in believing. He could now rejoice in finding himself to be at the disposal of God. The holiness, justice, and sovereignty of God, with all the distinguishing doctrines of revelation, were subjects of delight to him. He perceived, however, so much sin remaining in his heart, that it was with a trembling solicitude, that he indulged the hope of having passed from death unto life. But by comparing his prevailing exercises with the word of God, he discovered satisfactory evidence, that a work of grace had been wrought in his heart. After mature reflection, and prayerful examination, he offered himself to the communion of the third Congregational church in Providence. Speaking of the public profession which he was about to make, he says, in a letter to his father, "This I consider as no unimportant event in my life. It is an event of the most serious nature, and one that requires much solemn reflection and preparation of heart. It is no less than entering into an everlasting cove-

nant with the eternal God. Oh, that he would grant me all needful grace, that I may be duly prepared for the solemn occasion."

About this time, which was in the summer before he took his degree, he had a severe turn of raising blood, which seemed to threaten his speedy dissolution. His complaint was an affection of the lungs, occasioned probably by too constant and intense application to study, a cause which brings many young men of the most promising genius to an untimely grave. As the disease assumed a very threatening aspect, little hope was entertained of his surviving for any length of time. He was restored, however, and was enabled to take a part in the exercises at Commencement.

His eye was now turned towards the work of the Gospel ministry; and after his health was in some measure confirmed, he united himself to the Theological Seminary in Andover; where he began to apply himself in earnest to prepare for the sacred office. His heart was set on the glorious work in which he hoped to honor his Savior, and to be instrumental in advancing the cause of truth in the world. He could not but anticipate the happiness he should enjoy in serving at the altar, and in bearing the messages of grace to his fellow men. In looking around upon a world lying in wickedness, and in beholding millions of the human race hurrying on to perdition, he was melted into tenderness for them, and longed to be the means of rescuing them from their danger, and of directing their feet to

the path of life. While preparing for this important calling, he labored to acquaint himself thoroughly with the distinguishing doctrines of the Gospel. His solicitude on this subject may be seen in the following extract from a letter. "Pray for me, my dear father, that I may shun the fatal heresies of the day, the rocks, on which many split; that I may preach no other Gospel than the true." "Could I possess that zeal and diligence in propagating the Gospel, which characterized some of our pious ancestors, how rich would be the blessing! Could I be, as one of them is described in history to have been, "a faithful, judicious, and constant preacher of the Gospel, who, on week days as well as on the Lord's days, was an unwearied worker with God and for him;" could I, as is said of another, "exhibit great benevolence, zeal, diligence, and self-denial;" the honors, riches, and pleasures of the world might court my affections in vain."

Like others, who delight to live upon the sincere milk of the word, he resorted daily to the Bible for spiritual nourishment. Few, perhaps, have feasted more frequently upon the bread of life, or realized more sensibly its spiritual effects. While he received the precious contents of the sacred volume as communicated by God himself for our instruction in righteousness, he perused them, not from the impulse of a speculative curiosity, but with a heart lifted to God for the enlightening influence of his Spirit, and desirous that Divine truth might be quickening to his soul. Among his papers, in which his views and exercises

on this subject, are expressed, is found the following: "Resolved to imitate the good President Edwards in 'studying the Scriptures so constantly, steadily, and frequently, as that I may find and plainly perceive myself to grow in the knowledge of the same.'"

Except the Bible, perhaps no books were more edifying and interesting to him, than the lives of eminent servants of Jesus Christ. It was his delight to contemplate the characters of those, who exhibited the real features of the Christian, who in their lives appeared to be under the constant influence of a deep rooted piety and an unrelaxed devotedness to the best of causes. The lives of Edwards, Brainerd, Doddridge, Pearce, and others distinguished for their piety and active benevolence, occupied many of his broken hours, and seasons of devotional reading. And so desirous was he of incorporating their excellencies into his own life, that he noted down in his diary many of their most distinguishing characteristics and pious resolutions, for his more particular observance and imitation.

To all who knew Mr. Mayhew, his humility evidently appeared to be a striking trait in his character. This Christian temper, cherished as it was by a growing sense of his imperfections and the plague of his heart, had a steady influence on his conversation, behavior, and religious duties, and led him to pray daily to be kept low in the dust before God. While it taught him not to think of himself more highly than he ought to think, it perhaps carried him to excess in withdrawing from public notice. But while

he was far from being envious or ambitious, he was as far from the affectation of humility.

His religion, being peculiarly experimental, took a strong hold of his heart. Instead of permitting his religious opinions to float loosely in his imagination, without affecting his heart, it reduced them to a practical use. It enlisted in its cause the noblest powers and the strongest sensibilities of his soul. "A hope of reconciliation with God," says he in a letter to a friend, "surely adds greatly to the peace of a Christian. But what is it, when compared with the delight he takes in the service of his God? Here is happiness which the world knows nothing of, and which its riches, honors, and pleasures can never bestow. What can compare with the sweet satisfaction a Christian takes in devotion, in pouring out his soul in humble supplication at the mercy seat of Christ?"

Viewing himself as bought with a price, and desiring that the claims which God had upon him might be answered, he made dedication of himself to God, soon after going to Andover, according to the method recommended by Dr. Doddridge. "Having," says he, in his diary, "reflected on the great importance of making an express self-dedication to God and made it a subject of prayer, I do now resolve, in humble dependance, as I trust, on Divine aid, to give myself away to God, to be his, and altogether his, for time and eternity."

Though Mr. Mayhew was not permitted to labor publicly in the Ministry, we have reason to hope he was the means of lasting good

to some persons, in a more private way. In his letters to his friends and acquaintances, he generally took occasion in a friendly, but faithful manner, to press the subject of religion upon the heart and conscience. By those, who knew the mildness of his temper and his tender regard to the feelings of others, it would be thought hardly possible for him to address them with such plainness as he sometimes did. The following is an extract of a letter addressed to one, who can now bless God that he was favored with a friend, who ventured to be faithful, and who would not suffer the love of an immortal soul to be stifled by a fear of disturbing the feelings of impenitent security. "Alas! you think you are entirely willing to throw yourself upon the merits of Christ for salvation. But is it not the fact, that you are not willing to submit to Gospel terms? Think not to make Christ your slave. Unless you cheerfully sacrifice all your selfish desires upon the altar of disinterested love, and accept salvation as a free gift, vain are all your cries, tears, and prayers. Until this is done, all you can do will not advance you a single step towards heaven. If ever you are brought to the knowledge of the truth, the praise will be God's. I have not a ray of hope, except what arises from rich, free and sovereign grace."

The following extract, designed to enforce the importance of self-examination, and of guarding against self-deception, was addressed to the same person, soon after his entertaining a hope of an interest in Christ. "But oh, be not deceived in a matter of

such vast concern!—how dreadful the thought, to find all our past hopes and joys as empty as air, to meet with a disappointment then, and that disappointment eternal, to enter upon an eternity of wretchedness instead of anticipated bliss! Alas, who can endure the thought? What godly jealousy then have we need to exercise, what searchings of heart, what fervent supplications to God to keep us from self-deception."

His disorder, which by occasional returns, had somewhat interrupted his studies, became at length so firmly seated, as to oblige him to relinquish them altogether. He was accordingly carried home about the last of June, 1810. He then bade a final adieu to his instructors and fellow students, no more to join them in his favorite studies, and acts of devotion; no more to see their faces forever. He left the consecrated walls of the College, that he might die in the bosom of his friends, and find a grave in the town that gave him birth. He survived, however, several months, during which time he was favored with the Divine presence, and enabled to manifest the Christian character in an eminent degree. He said, "I have a desire to live that I may be useful in the Church, but if God has designed otherwise, I am willing his will should be done. I rejoice that his cause is in his own hands, and that he will promote it by such means as he shall choose." He manifested unshaken confidence in the rectitude of the Divine government, and rejoiced in the assurance, that every thing would be ordered for the best. He bore

his sickness with great patience and composure, and was never heard to complain.

His desire to do good to the souls of others did not forsake him in his sickness. He felt particularly interested in the welfare of those, who visited him during his confinement, and lost no suitable opportunity of urging upon them an attention to religion. To an intimate friend, who visited him, he said; "Do you think this the time to begin to attend to religion? What would you think of my case, if you saw me destitute of religion?" To another, "We shall never see each other again, but may we meet in heaven. Oh be careful to secure an interest there."

Nov. 29, 1810, the day of public thanksgiving, was a precious day to him. He observed to one that was by him, "a year ago to-day I renewed the dedication of myself to God, and have renewed it again to-day."

About a fortnight before his death, being questioned respecting the state of his mind, he said, "I feel resigned and happy." Several days after, being asked whether he was enabled still to put his trust in God, he replied, "Oh yes, I think so;" adding, "it is dreadful to think of appearing at the bar of God with a false hope." From this time his strength failed more rapidly; yet as his outward man decayed, his inward man acquired new strength.

Jan. 2, 1811. To something that was said to him, he returned this answer, "Oh Mr. —, I love to hear about Christ—that rejoices me—Oh for the happiness of being in the immediate

presence of my Redeemer, where I shall be forever freed from sin."

The next day he appeared to be engaged the most of the time in prayer, and conversed but little. To some Christian friends, who were speaking of some prayer-meetings which they had formerly held with him, he said, "Oh those were sweet seasons." Late in the night of the same day, he seemed to have a near view of death, but appeared composed and happy. As he approached the dark valley, his prospects brightened. His fears were all removed and his confidence in his Savior was unshaken. Being asked if he found equal joy and peace in religion now, as he did in more prosperous circumstances, and if the Savior appeared as good and glorious as ever? he readily replied, "O yes, yes." He was then asked, if he felt willing to endure additional pain and distress for a long time should it please God to continue his illness? He said, "The heart is deceitful, but I now feel resigned to the will of God, and think I can cheerfully submit to that, which shall be most for his glory; yet I cannot but rejoice that the conflict is almost over." He gently fell asleep in Christ the next morning, enjoying to the last the comforting presence of his God and Savior, and recommending to others that religion, of which he had been such an ornament. Thus was the family called to resign the object of their fondest hopes, and the Theological Institution, for the third time in the course of thirteen months, to bewail the death of a beloved member.

Mr.
T
ful
Anc
time
resu
tatio
whi
ing
und
tian
mis
und
indi
exe
mar
T
sed
late
pop
"V
"Ber
"The
"On
"His
"Div
"The
"Ros
O
from
enco
ravi
•
muni
press
sugg
not,
with

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

FOREIGN MISSIONS.*

Mr. Editor,

To an honest mind it is painful to receive undeserved praise. And perhaps the feeling is sometimes as strong, as that which results from a calumnious imputation. No man or body of men, while in the exercise of a becoming temper, and peculiarly while under the influence of a Christian spirit, can consent that the mistaking public should not be undeceived, if it ascribe to such individual, or body, qualities or exertions never possessed or manifested.

This idea was forcibly impressed on my mind while reading lately the following lines of a popular poet:

"Where roll Ohio's streams, Missouri's
floods,
"Beneath the umbrage of eternal woods,
"The Red Man roamed, a hunter-warrior
wild;
"On him the everlasting Gospel smiled;
"His heart was awed, confounded, pierce-
ed, subdued,
"Divinely melted, moulded, and renewed;
"The bold, base Savage, nature's, harsh-
est clod,
"Rose from the dust the image of his
God."

Montgomery, West Ind.

Of these lines, it would be said from their connexion, the reference is to the labors of the Moravian Missionaries. But turn-

* By inserting the following communication we do not intend to express our approbation of every hint suggested by the writer. We see not, for instance, the necessity of withdrawing any part of the funds

ing to the Rev. Dr. Buchanan's second Sermon before the University of Cambridge, we read, as follows:

"Christianity hath again, after a lapse of many ages, assumed its true character as 'the LIGHT of the world.' We now behold it animated by its original spirit, which was to extend its blessings 'to ALL NATIONS.' The Scriptures are preparing in almost every language, and preachers are going forth in almost every clime. Within the period of which we speak men have heard the Gospel 'in their own tongue wherein they were born,' in INDIA, throughout many of its provinces; in different parts of AFRICA; in the interior of ASIA; in the western parts of America; in New-Holland; and in the Isles of the Pacific Sea; in the West Indies, and in the northern regions of Greenland and Labrador. Malays, Chinese, Persians, and Arabians begin now to hear, or read, 'in their own tongues the wonderful works of God,' Acts ii, 11."

Delightful picture! And is it then true that, "where roll Missouri's floods," "in the western

appropriated to domestic Missions from their present destination. We hope, on the contrary, that all the Missionary Societies in the United States will have their funds increased, and be able to extend their labors. As to the support of Foreign Missions, we have a strong confidence that it will be ample, as soon as Christians throughout this country shall be well acquainted with the object.

E2.

parts of America,"* during *this* remarkable "Æra of Light," the adventurous missionary has displayed "the everlasting Gospel" in such manner, that "the image of God" is seen in the once base, bold, and cruel Savage? Oh that it were!

How far westward the Moravian Brethren have extended their exemplary and evangelical diligence I am unable to ascertain. The fate of their Indian settlements of Gradenhutten, Shoenbrun and Salem is detailed in the appendix to the Rev. Mr. Harris's "Tour to the State of Ohio." Possibly they may have advanced to the Illinois—I know not but beyond.

The spiritual industry and Christian benevolence of our own countrymen have effected a Mission at Sandusky, among the Wyandots, and this, under the patronage of the "Western Missionary Society," aided by the exertions of other Societies and individuals, maintains its ground; and, under the smiles of Him, who reigns in His Church forever, will doubtless be a mean of great benefit.

It is asserted by persons, who have some acquaintance with the subject, that as far, as is known to them, *no Protestant Missionary has, as yet, crossed the Mississippi* for evangelical labor.

The benevolence of British Christians had left to us this field. From the extracts above it would seem they have supposed it occupied and tilled. But it is yet a *vast moral waste*.

*We supposed Dr. Buchanan to refer, in these words, to the Missionary attempts on the western coast of America. *Ed.*

Another extensive field of labor is also opened to the Christian benevolence of the people of the United States. With a population of a million of blacks, who either were themselves torn from Africa, or descend from ancestors who were, it cannot but seem an incumbent duty to reflect on, and endeavor to promote, the good of that benighted country, the sweat of whose natives has so long been enriching our own. Several have felt this to be a duty. The late Dr. Hopkins entertained a high hope on this subject, and made exertions to evangelize some part of Africa *by means of Africans themselves*. And many good men beside have favorable thoughts of the utility, and a strong sense of the consequent obligation, of supporting an *African mission conducted by blacks*. It is confidently said to be the opinion of Sir Joseph Banks, so many years versed in the concerns of the African Institution, that, whenever it is practicable, it will be best to employ the natives of Africa, in the intercourse with that country. If this opinion should prevail, what a triumph of Christian principle would be exhibited to the heathen! And perhaps it may prevail, considering the immense advantage, with which an African, liberated himself from slavery, and having renounced idolatry and embraced the religion of Christ, might address his heathenish countrymen, and exhibit to them the blessings of Christianity, among which *his own mission* would not be the least. He might show them the sincerity of the change of disposition, which the Christian nations profess in relinquishing the

practice of enslaving their fellow men. We should then virtually address them thus; "Your happiness is dear to us, as friends of the Redeemer; behold the proof! We send you the religion of Jesus by means of these your countrymen, whom, under other views, and for far different purposes, we drew into slavery. Forgive us the wrong; and thankfully adore the Providence of God, who in the land of their captivity has given them the light of the Gospel, and by his grace induced and enabled us to turn your former injury into your eternal benefit. Rejoice, then, with us in a *like precious faith!*"

Doubtless among the many professors of religion among the blacks in our country several might be found willing to undertake the duty, if judged fit,* and adequately patronized. Should there not be a sufficiency already, we may educate some hopeful youths of them—may give them a knowledge of medicine, surgery, natural history, agriculture, and the arts, in addition to sacred instruction.

This great subject is, perhaps, contemplated by the American Board of Commissioners for Foreign Missions, and, in conjunction with the design of evangelizing the West, forms a part of the extensive plan of their ultimate operations. But a mission to the Northern Indians, and the important service in prospect

* Accounts have not long since reached us of the active and intelligent exertions of a negro captain of a vessel, owned by himself, and manned with blacks, and now employed, as is believed, in the service of the "African Institution" in England. This is evidence of a capacity for improvement.

among the inhabitants of the Birman Empire must require not only the present funds of the Board, but also the results of an ordinary public benevolence.

I was gratified with the proposal of "a Subscriber" in the Panoplist for November, p. 269, and pleased with the prompt sincerity, with which the *first fruits* of his resolution were devoted to the Missionary service. A general disuse of ardent spirits, and the diversion of the sums which they cost into a channel of Christian beneficence, might form a fund amply sufficient for every charitable purpose.

But, when objects of so great importance open on us, the exertions of the friends of Zion must be increased. Let us then venture to hope that, in view of the wide field of Missionary labor presented to the contemplation of the highly respectable Board, whose interesting Address your readers have lately perused, it may appear the duty of the several Societies (in New England at least) already embodied for the purpose of Missions, and whose efforts are circumscribed, although of incalculable benefit "to the new settlements and destitute places of the United States," to devote to the use of that Board, for propagating the Gospel in the Western regions of America, in India, and in Africa, the TENTH PART OF THEIR ANNUAL INCOME.

I am sensible, Mr. Editor, it will be said that objects sufficiently numerous and interesting have been already presented; that we had better attempt to instruct and evangelize the negroes of our own country, before we send to Africa; and occupy

the religious attention of the Indian tribes within the original United States, before we cross the Mississippi. But, by attempting great things abroad, we shall be most likely to do great things at home, as well as abroad. This the experience of the Church proves decisively.

It seems, indeed, that the erection of such a Board, as we have seen formed in New England, is to be proposed to the General Assembly of the Presbyterian Church in the United States. Perhaps it may be thought, that it belongs to them to *realize the expectations of European Christians in respect to the Western Indians*; to which I have alluded, and to make use of the striking facilities, with which we are furnished, to send back to Africa the payment of the debt, which we owe to humanity. But New England has a large and interesting population of her sons advancing to the West, for whom she should be provident.

I will only observe, further, that it will be a circumstance peculiarly deserving notice, should a public Body, formed in the State, which first emancipated its negro *slaves*, be foremost in striking off the fetters of sin and ignorance from the minds of *heathenish Africans*, debased and polluted by idolatry and crimes.

The time may come, when the messengers of peace, who enter Africa from the West, shall be met in their zealous course of Christian benevolence by enlightened and converted natives from the eastern and southern shores of that vast continent, engaged in the same evangelical labor. The re-introduction of

the Scriptures into Abyssinia, and their extensive influence there may be hoped for among the great events of the present period. *Ethiopia shall then stretch out her hands to God*, and with emulous zeal shall be welcomed into the kingdom of Christ by his friends in America, as well as in Asia and Europe.

ELIHU.

For the Panoplist.

ON WRITTEN ACCOUNTS OF REVIVALS OF RELIGION.

IN many accounts which I have read of revivals of religion, after a general description of the origin, progress, and issue of the work, a few instances of remarkable conversions are subjoined. These consist usually of aged persons, or of persons who have been unusually irreligious and dissolute, or of persons awakened and converted without the intervention of the ordinary means of grace. The object in producing these select and signal cases is to evince, that the work is the work of God, and to illustrate his adorable sovereignty. And they furnish, no doubt, unquestionable evidence on these subjects. But while they are produced, (and properly enough) for these purposes, the question has occurred to me, Whether sufficient care has been taken to guard against misconception, and the perversion of these examples? Indeed, I have thought, that such accounts have frequently occupied an undue proportion of the narrative; for though the power of God, and his sovereignty, are gloriously manifested in such special cases, there are other truths, of no less

consequence, illustrated during the progress of almost every revival. The greatest number of converts, in every day of God's power, are probably the immediate or remote descendants of a pious ancestry, religiously educated, and personally attentive to the means of grace. And this is the subject, which I think should stand in the fore ground, and occupy the largest space; lest, seeing so many instances of the conversion of aged persons, and of irreligious and profligate persons, with the scanty accounts of the conversion of sober youths, who had been religiously educated, the reader should form too low an apprehension of the danger of impiety, vice, and procrastination, depreciate the importance of using means, and be inspired with presumption to continue in sin, from the expectation that grace may be as likely to abound to persons in such courses, as to any others. God is certainly a sovereign, but the exercise of his sovereignty is never at war with the declarations and institutions of his word. It is never so exercised as to diminish the danger of sin, or the importance of Divine ordinances; and if any such impression is made by a narrative of a revival of religion, it must arise from a defective history of the work. Hence there is great need of fidelity and judgment to give to the parts of the account their due proportion, according to the state of facts. The writer of such an account should note especially the ordinary course of Providence, and not confine himself principally to deviations from that course. The defect, concerning which I am speaking, con-

sists not in stating facts which ought to be omitted, but in omitting facts which ought to be stated. Every revival illustrates, if I mistake not, the covenant faithfulness of God to his people, in the conversion of their children. It shews, also, the importance of the means of grace, and the danger of irreligion and immoral habits, and of deferring religion to old age. If children of worldly and irreligious families are sometimes compelled to come in, how much more manifestly is the blessing of the Lord in the house of the righteous, than in that of the wicked. If one infidel, or one drunkard, or one aged sinner is plucked as a brand from the burning, how important is it that such a fact should be so stated as not to admit the inference, that infidels, and drunkards, and aged sinners, are as likely to be saved as those whose doctrinal views are correct, their conduct regular, and who have been solicitous about their souls from early childhood. It should be stated, on the other hand, that no religious advantages, however great, no external propriety of conduct, no correctness of speculative faith, no anxiety about the soul, can insure salvation, or render a person worthy of the Divine favor.

As to those cases, in which persons are awakened without the visible operation of means, the inference is too hastily and too strongly drawn, that they are not awakened by the ordinary means of grace. The Bible, and the Sabbath, and the Gospel Ministry have had an effect upon them in a thousand ways. They have heard something in the family, something in the school, and occasionally something on the

Sabbath, beside the knowledge which is gained by being daily conversant with friends and neighbors, who are acting every moment more or less under the influence of Christian institutions. The Scriptures nowhere teach us to expect the whole efficacy of the Ministry immediately. Often one minister sows the seed, and another reaps the harvest. There is a kind of religious atmosphere created, an omnipresent influence of truth upon every body, where the Sabbath is observed, and the Gospel preached: so that, in whatever state people are awakened, it is effected usually, if not always, by the instrumentality of truth already in the mind, in consequence of Divine institutions; but which has been suffered to remain for a while ineffectual. L.

ON THE PART WHICH AMERICA IS
TO TAKE IN EVANGELIZING
THE WORLD.

Mr. Editor,

I have lately been reading Dr. Buchanan's *Christian Researches in India*, together with his *Memoir on the subject of an Ecclesiastical Establishment in the same country*. The facts which he discloses, and the remarks which he makes, are very interesting to the Christian world. Christians in Great Britain must feel a peculiar interest in the subjects there treated, on account of the intimate political relation, which subsists between the two countries. Other Christians will feel solicitous for the further diffusion of Gospel light among the inhabitants of the East, in proportion as they love

the Redeemer's cause, and the happiness of their fellow men. The prophecies contained in the Old and New Testaments have, of late, been greatly elucidated by the disclosure of such facts, as are contained in Dr. Buchanan's books, and by the exertions and writings of other men of the present day. It is greatly to be wished, that the labors of good and intelligent men, might be further directed to this most important object, and that they may not cease until, by the Divine blessing, the knowledge of the Lord shall fill the whole earth.

But while the attention of the whole Christian world has been turned to Europe, Asia, and Africa; and while materials for the illustration of prophecy have been sedulously and copiously gathered from those quarters of the globe, the writer must confess, that he has often considered it a matter of regret, that so little has been said concerning the state of Christianity on this continent which we inhabit. A question has often arisen in the writer's mind, what part in those great events which are to precede the millennial state of the Church is America to take? Or, of all the world, is America alone excluded from the tumult of nations, spoken of in Holy Writ? Is she to have no agency in bringing to pass the predicted order of events; and is she to have no share, either in the sufferings or in the blessings, which are to come? It seems scarcely credible that one half the globe should form no part of prophecy, especially when so much is prophesied in general terms which seem to include the whole human race. In point of numbers, America,

indeed, cannot compare with the other quarters of the earth; but she greatly exceeds, in that respect, some countries to which the finger of prophecy is acknowledged to be directed. If, however, the millennial state is to commence, as some calculate, two centuries hence, surely it cannot be said that America is too inconsiderable, by any rational mode of estimation, to be contemplated in prophecy. It is no amplification of rational conjecture, to suppose that, at that period, she may exceed Europe, in population, wealth, and political importance. She may exceed it in the number of Christian believers, in the purity of their articles of faith, and moral deportment. In her hands, the sceptre may, ere then, be placed, and other nations be controlled by her authority, and by her example. But it is not necessary to place the event of the millenium so remotely, in order to give to this continent such a consequence, as to afford a sort of presumptive evidence, (for it is presumptive evidence merely,) that she may be pointed out, among other nations, in prophecy. Let that event take place fifty years hence, and who will say that America is excluded? Or even what improbability is there, that, as she is already, she may be instrumental in accomplishing, or passive in sustaining, some part of the great whole that is to be achieved before the glorious times spoken of shall come?

If the Gospel is to be published among all nations in any measure through the instrumentality of exertions made by Christians; and if these exertions are not to be confined to Christians

of any one country, or language; we may certainly conclude that there is some ground for imagining, if not for determining, that America is to have her share in accomplishing this object; and that a part is assigned her in prophecy. If these exertions are to be confined to Christians of any particular country, where is the evidence? If they are not, why is Christian America overlooked? *And why do American Christians overlook themselves?* That Christian writers on the other side of the Atlantic, should have paid so little attention to this part of their subject, is no great wonder, when we consider how little knowledge they have concerning us. The writer of this article by no means intends to cast any censure on those writers, or other Christians on the Eastern Continent, by this remark; but it is a duty which he owes to his countrymen, to the world, and to the cause of Christianity, that induces him to make it. For it is a fact well known to many here, that the greater part, even of the best informed European authors, possess very little correct information of the real state of this country, especially with regard to the knowledge, and the morals, and religious habits of the people. This he believes to be as true of those Europeans who have written on the present state of the world as delineated in Scripture prophecy, as it is of other writers; not but that they are fully aware and acknowledge that there are Christians here; but few of them, I believe, understand how many there are, or how much they comport in faith and practice with other Christians who maintain a life of

piety according to the Gospel. It cannot be unacceptable to the Christian world to state a few facts which will serve to place this matter in a proper light; for the truth of the facts, an appeal is made to every man who is acquainted with history, and with this country.

The United States contain a population of seven millions of inhabitants. These people, taken in the gross, are called Christians; and if this name ought to be applied to the people of any country, taken collectively, it is certainly well applied to those of the United States. It is not pretended that there are better Christians here, than are to be found elsewhere; nor that we have not individuals as bad as other countries produce. But it is asked with confidence, in what other country can be found a greater proportion of people whose lives give evidence of piety, or a less proportion of such as are obviously immoral? In no other country that ever existed, was less restraint put upon men with regard to their religious, or moral sentiments, and behavior. Here, if a man is corrupt in his religious sentiments, there is nothing to obstruct his publishing them to others, beyond the restraint which he feels from the opinions and frowns of the virtuous; or the superior deference which the truth always challenges from falsehood. Here, if any where, men speak and act for themselves; yet in no other country did Christianity ever command more respect, from the people at large, or exhibit a greater influence on the minds and conduct of men taken in a mass. It ought to be remarked,

further, that this influence is not that which superior knowledge is wont to exert over consummate ignorance; for no where else, are the great body of the people so well enlightened; so capable of thinking and judging for themselves.

Such the writer verily believes to be briefly, the state of facts, with regard to the United States at large. But he cannot avoid stating some additional ones with regard to that portion of the United States, which is called New-England. Whatever has been said concerning the country, generally, is still more applicable to this part of it. The population of New-England amounts, within a fraction, to one million and a half. Here are witnessed the blessings of Christianity, and of a general diffusion of knowledge, beyond any example which history can furnish. In these respects, Massachusetts and Connecticut, are without a parallel. In the whole history of mankind, it is believed that no other community of equal extent, ever enjoyed so great a combination of blessings. Of these blessings Christianity is the real source. The people of these States have been happy, because they have understood, and practised, self-government, and sound morality; they have practised these, because they were virtuous; they have been virtuous, because they have been taught Christianity. No where else were the *national* fruits, so to speak, of the Christian religion, ever so practically visible; no where else were its genuine doctrines ever better understood, or more successfully inculcated; no where else did those doctrines ever give so gen-

eral, uniform, and powerful a direction to the sentiments, views, habits and conduct of the great body of the people. Never did any people possess so much general useful knowledge. Other nations have produced individuals who were more learned, than any which these States can boast of; but no other nation ever did produce so few ignorant inhabitants. Of all other countries, Connecticut is the only one that can say, or ever could say, that her treasury gives out, for the purpose of schooling, more money than it receives and pays over for all the necessary purposes of her government. Houses for worship, and schools for instruction, are placed at such intervals, that the Gospel, and the means of a necessary education in letters, are in every one's reach. This is not only true of Connecticut and Massachusetts proper, but of all New-England, with the exception of some towns but newly settled, where, however, these privileges are rapidly extending; and of another very small portion of her territory, which stands as an admonitory example of the practical bad consequences of inattention to education and religion.

Let not the writer be understood to mean, by the foregoing remarks, that the great body of the people of the United States, or that a majority of them, are Christians in the most important sense of that term; what he intends is, that the proportion of such Christians is comparatively large, and that the influence of Christian doctrine and example, over the great mass of the people, is such as to warrant all he has said.

Northward of the United States are the Canadas, and other British settlements, which are rapidly increasing in population and political importance. The inhabitants are Christians and Pagans. Of the former, the greater part are, probably, Protestants; the rest are Roman Catholics, but less bigotted than their brethren, generally, in Europe. The Spanish and Portuguese settlements in North and South America, are Roman Catholic. What the number of their inhabitants is, the writer can form no accurate judgment. We know, however, that it must be considerable. From the present aspect of things in some of these countries, there is reason to expect such a revolution in their affairs as will materially affect the state of their religion, government, and national character. What the issue will be, it is impossible to divine; but, leaving that to the direction of Heaven, the intelligent Christian must feel his curiosity to be awake at the prospect before him. The remaining inhabitants of this continent are Pagans; and though, scattered in their habitations, are still numerous, and exhibit to us a hideous picture of the boasted dignity of human nature, without education, and without revealed religion.

Such is a concise view of the present moral state of that portion of the great human family, which inhabits this western continent. Every short period of years brings a fresh accession of moral and political importance to this quarter of the globe, and excites new interest in the view of those who have a Christian concern for the well-being of

their fellow men. If the Scriptures are to be published to all people, and if some of every tribe and nation under Heaven are to be redeemed, the religious state of America ought not to be neglected. Though America was unknown to the rest of the world when the Scriptures of truth were given to men, and for a long subsequent period of time, yet was it ever equally known and present to Him, with whom a thousand years are as one day, and one day as a thousand years. His purposes concerning us were established of old, even from everlasting; but the question occurs, has He revealed any of these purposes in his holy word? This point appears to need elucidation. That some one might be induced to turn his attention to this subject, and offer the result of his investigation to the public, the writer has ventured to publish the foregoing observations. It would seem that American theologians must feel a lively interest in this undertaking; an undertaking that respects the immortal concerns of their countrymen, and of others whose lot Providence has cast with theirs in this great division of the globe.

The present age is distinguished beyond all others in extensive and successful attempts to publish the Gospel. A wide field is open to Christians in this country, in which to exercise their benevolence, for the same objects. This field is peculiarly *ours*; and Christian people in the United States are answerable for the manner in which they cultivate it. Though the writer would by no means discourage contributing to the support of mis-

sions among the heathen in the East, but wishes his countrymen to lend all the aid they can reasonably furnish for that object, yet he thinks that something ought to be done for sending the Gospel among the heathen of our own continent, more than has yet been attempted. If we neglect it, from what other quarter are we to expect that these people will receive the word of life? To whom can they so naturally look? To whom can we more naturally lend our Christian aid? How many thousand Pagans border on, and near us; who know not the way of salvation! How many thousand Roman Catholics adjoin us, destitute of the Bible, and dependent on an ignorant and corrupt clergy for what little they know of God and the way to Heaven! Multitudes of these Catholics *might* receive the Bible from us, were we disposed to give it; and would most cordially thank us for the unspeakable gift. Multitudes of those Pagans who now live without God and without hope in the world, through our instrumentality, and the Divine blessing, might be brought to the knowledge of the truth as it is in Jesus. Connected with the business, would be the investigation of scriptural prophecy, as it respects this part of the world; and who can tell but such an investigation may contribute much towards enlivening our Christian zeal in the cause of these Catholics, and heathen? Let every man do his duty, and the Divine blessing will not be withheld.

It is hoped that this very imperfect attempt of the writer to draw the attention of Christian

to what he conceived to be a very important matter, will be neither unacceptable, nor unavailing. Certainly it will not be without avail, should any able hand, by

the means, be induced to take up the subject, and treat it according to its merits.

ACLETUS.

SELECTIONS.

ACCOUNT OF THE REVIVAL OF RELIGION IN BOSTON, A. D. 1741.
BY THE REV. MR. PRINCE.

(Continued from p. 369.)

As to Mr. Tennent's preaching; it was frequently both terrible and searching. It was often for matter justly terrible, as he according to the inspired oracles exhibited the dreadful holiness, justice, law, threatenings, truth, power, majesty of God; and his anger with rebellious, impenitent, unbelieving and Christless sinners; the awful danger they were every moment in of being struck down to hell, and being damned for ever; with the amazing miseries of that place of torment. But his exhibitions both for matter and manner fell inconceivably below the reality: and though this terrible preaching may strongly work on the natural passions and frighten the hearers, rouse the soul, and prepare the way for terrible convictions; yet those mere natural terrors, and these convictions are quite different things.

Nothing is more obvious than for people to be greatly terrified with the apprehensions of God, eternity and hell, and yet have no convictions.

As in Old England and New I have been a constant preacher and observer of the religious state of those who heard me, for above thirty years; they have

passed under many scores of most dreadful tempests of thunder and lightning: wherein as the Psalmist represents, 'the voice of the Lord was upon the waters, the God of glory thundered, the voice of the Lord was powerful, the voice of the Lord was full of majesty; the voice of the Lord broke the cedars, divided the flames of fire, shook the wilderness, and (in the darkest night) discovered the forest.' Yea, even since the revival, viz. on Friday night July 30, 1742, at the lecture in the South Church, near nine o'clock, being very dark, there came on a terrible storm of thunder and lightning: and just as the blessing was given, an amazing clap broke over the Church with piercing repetitions, which set many a shrieking, and the whole assembly into great consternation: God then appeared "terrible out of his high places; they heard attentively the noise of his voice, and the sound that went out of his mouth; he directed it under the whole heaven, and his lightning to the ends of the earth; after it a voice roared, he thundered marvellously with his voice: and at this the hearts of many (as Elihu's) trembled, and were moved out of their places, for near two hours together. And yet in all these displays of the majesty of God, and terrifying

apprehensions of danger of sudden destruction, neither in this surprizing night, nor in all the course of thirty years have I scarce known any by these kinds of terrors brought under genuine convictions. And what minister has a voice like God, and who can thunder like Him?

So on Lord's-day, June 3d last, in our time of public worship in the forenoon, when we had been about a quarter of an hour in prayer, the mighty power of God came on with a surprising roar and earthquake; which made the house with all the galleries to rock and tremble, with such a grating noise as if the bricks were moving out of their places to come down and bury us: which exceedingly disturbed the congregation, excited the shrieks of many, put many on flying out, and the generality in motion. But though many were greatly terrified, yet in a day or two their terrors seemed to vanish; and I know of but two or three seized by convictions on this awful occasion.

No! conviction is quite another sort of a thing. It is the work of the Spirit of God, a sovereign, free and Almighty agent; where-in he gives the sinful soul such a clear and lively view of the glory of the Divine sovereignty, omnipresence, holiness, justice, truth and power; the extensiveness, spirituality and strictness of his law; the binding nature, efficacy and dreadfulfulness of his curses; the multitude and heinousness of its sins both of commission and obmission; the horrible vileness, wickedness, perverseness and hypocrisy of the heart, with its utter impotence either rightly to repent, or be-

lieve in Christ, or change itself: so that it sees itself in a lost, undone and perishing state; without the least degree of worthiness to recommend it to the holy and righteous God, and the least degree of strength to help itself out of this condition. These discoveries are made by means of some revealed truths, either in the reading, hearing, or remembrance: when in the hearing sometimes by words of terror, and sometimes by words of tenderness: and the Holy Spirit with such internal evidence and power so applies them to the conscience, that they become as sharp arrows piercing into the heart, wounding, paining and sticking in it, when all the mechanical impressions of frightful sounds are over, sometimes for many days, weeks, and months, if not years together; until this Divine agent, by these and other convictions agreeable to his inspired word, intirely subdues the soul to Christ; or being ungratefully treated, withdraws his convincing influence, and leaves the heart and conscience to greater and more dangerous hardness and stupidity than ever.

Such were the convictions wrought in many hundreds in this town by Mr. Tennant's searching ministry: and such was the case of those many scores of several other congregations as well as mine, who came to me and others for direction under them.* And, indeed by all their converse I found it was not so much the terror as the

*The same kind of searching preaching by our own ministers and others, I also observed was the most successful means of bringing people into

searching nature of his ministry, that was the principal means of their conviction. It was not merely, nor so much, his laying open the terrors of the law and wrath of God, or damnation of hell; (for this they could pretty well bear as long as they hoped these belonged not to them, or they could easily avoid them;) as his laying open their many vain and secret shifts and refuges, counterfeit resemblances of grace, delusive and damning hopes; their utter impotence, and impending danger of destruction: whereby they found all their hopes and refuges of lies to fail them, and themselves exposed to eternal ruin, unable to help themselves, and in a lost condition. This searching preaching was both the suitable and principal means of their conviction: though it is most evident, the most proper means are utterly insufficient; and wholly depend on the sovereign will of God, to put forth his power and apply them by this or that instrument, on this or that person, at this or that season, in this or that way or manner, with these or those permitted circumstances, infirmities, corruptions, errors, agencies, oppositions; and to what degree, duration and event he pleases.

A remarkable instance of conviction also, has been sometimes under the ministry of the Rev. Mr. Edwards of Northampton; a preacher of a low and moderate voice, a natural way of delivery, and without any agitation of body

powerful convictions, or clear and awakening views of their sinful and lost condition, and their absolute need of Christ to find and save them.

or any thing else in the manner to excite attention; except his habitual and great solemnity, looking and speaking as in the presence of God, and with a weighty sense of the matter delivered. And on the other hand, I have known several very worthy ministers of loud and rousing voices; and yet to their great sorrow the generality of their people, for a long course of years asleep in deep security. It is just as the Holy Spirit pleases, to hide occasions of pride from man: and if Mr. Tennent was to come here again and preach more rousingly than ever, it may be not one soul would come under conviction by him.

On Monday, March 2, 1740—1, Mr. Tennent preached his farewell sermon to the people of Boston, from Acts xi, 23, to an auditory extremely crowded, very attentive, and much affected, in Dr. Colman's house of worship. It was an affectionate parting, and as great numbers of all conditions and ages appeared awakened by him, there seemed to be a general sadness at his going away.

Though it was natural for them to resort abundantly to him, by whom it pleased the sovereign God chiefly to awaken them, for advice in their soul concerns; yet while he was here, many repaired to their ministers also, and many more and oftener when he was gone. Mr. Tennent's ministry, with the various cases of those resorting to us, excited us to treat more largely of the workings of the Spirit of Grace, as a spirit of conviction and conversion, consolation and edification in the souls of men, agreea-

ble to the Holy Scriptures, and the common experiences of true believers.

And now was such a time as we never knew. The Rev. Mr. Cooper was wont to say, that more came to him in one week in deep concern about their souls, than in the whole twenty-four years of his preceding ministry. I can also say the same as to the numbers who repaired to me. By Mr. Cooper's letter to his friend in Scotland, it appears, he has had about six hundred different persons in three months time: and Mr. Webb informs me, he has had in the same space above a thousand.

Agreeable to the numerous bills of the awakened put up in public, sometimes rising to the number of sixty at once, there repaired to us both boys and girls, young men and women, Indians and Negroes, heads of families, aged persons; those who had been in full communion and going on in a course of religion many years. And their cases represented were; a blind mind, a vile and hard heart, and some under a deep sense thereof; some under great temptations; some in great concern for their souls; some in great distress of mind for fear of being unconverted; others for fear they had been all along building on a righteousness of their own, and were still in the gall of bitterness and bond of iniquity. Some under slighty, others under strong convictions of their sins and sinfulness, guilt and condemnation, the wrath and curse of God upon them, their impotence and misery; some for a long time, even for several months under these convictions: some fearing lest the Holy Spirit

should withdraw; others having quenched his operations, were in great distress lest he should leave them forever: persons far advanced in years, afraid of being left behind, while others were hastening to the great Redeemer.

Nor were the same persons satisfied with coming once or twice, as formerly, but again and again, I know not how often; complaining of their evil and cursed hearts; of their past and present unbelief, pride, hypocrisy, perfidiousness, contempt of Christ and God, alienation from them, their love and captivity to sin, and utter impotence to help themselves, or even to believe on Christ, &c. renouncing every degree of worthiness in and utterly condemning themselves; greatly afraid of deceiving their own souls; and earnestly desirous of being searched, discovered and shown the true way of salvation.

Both people and ministers seemed under a Divine influence to quicken each other. The people seemed to have a renewed taste for those old pious and experimental writers, Mr. Hooker, Shepard, Gurnal, William Guthrie, Joseph Alein, Isaac Ambrose, Dr. Owen, and others; as well as later, such as Mr. Mead, Flavel, Shaw, Willard, Stoddard, Dr. Increase and Cotton Mather, Mr. Mather of Windsor, Mr. Boston, &c. The evangelical writings of these deceased authors, as well as of others alive, both in England, Scotland, and New-England, were now read with singular pleasure; some of them reprinted and in great numbers quickly bought and studied. And the

more experimental our religion was, like their's, the more it was relished.

The people seemed to love to hear us more than ever: The weekly Tuesday evening lectures at the church in Brattle street were much crowded and not sufficient. April 17, 1741, another lecture was therefore opened every Friday evening at the south church; when a seasonable discourse was given by the Rev. Dr. Sewall from John xvi, 8: And soon after, another lecture every Tuesday and Friday evening was opened at the New North: three of the most capacious houses of public worship in town; the least of which I suppose will hold three thousand people. Besides the ancient lecture every Thursday noon at the old church; and other lectures in other churches.

Dr. Sewall's discourse, with three other excellent sermons on the same text were soon after published. In the first of which he says, p. 20, "As more lately we have received good news of this kind from more distant places upon this continent; so I cannot but hope that God's sending one and another of his servants among us who had been personally acquainted with these later wonderful works of grace, together with their very laborious and fervent preaching, and the ministry of others his servants, has been blessed to convince many of their sins, and awaken them to a serious concern about their souls. Yea, it is hopeful that there are a number converted, and brought home to Christ. Let us give the praise to the God of all grace." In the second he says, p. 66, "To conclude, let us with humble thankful-

ness behold that remarkable work of grace which I trust God is carrying on in this town and other places; and be encouraged to seek the Lord more earnestly, that his kingdom may come with power by the more plentiful effusions of his Holy Spirit; and that the Lord would rebuke Satan in all his attempts to hinder or reproach this work, and *bruise him under our feet*. Let us bless God for his Spirit and grace manifested in and with his servants that have preached the Gospel among us, and for the great success which has attended their painful labors." In the fourth he says, p. last, "And let such as are under good impressions from the Spirit, take heed to themselves, and beware of apostasy. O ponder those awful words! *If any man draw back, my soul shall have no pleasure in him*, Heb. x, 38. But if there should come a falling away respecting some that have promised fair, let us not be shaken in mind as if the main work was not of God; nor take up an evil report against it. Scripture and experience warn us to fear and prepare for such a trial."

And in the preface he says, "It hath pleased the sovereign and gracious God, *in whose hand our times are*, to ordain that we should live under some peculiar advantages for our precious souls. For to the ordinary means, we have superadded the manifestation of the Spirit, in extraordinary works of grace. We have lately heard glad tidings from one place and another, that many are inquiring the way to Zion, with their faces thitherward; and some are declaring what God hath done for their souls. Yea, God hath

brought this work home to our own doors, and we hear many crying out, *What must we do to be saved!* And there are a number hopefully rejoicing in God's salvation. Of such a season as this it may well be said, *I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold, now is the accepted time; Behold now is the day of salvation.* I hope God's people are reaping the fruit of their prayers, particularly on extraordinary days of fasting observed with an especial view to this great blessing, the plentiful effusion of the Holy Spirit. O there is great reason to fear that another like season will never, never return upon you. O sleeper! awake, and hearken, there's a noise, and a shaking among the dry bones. Some it may be of your own acquaintance, secure like you a little while ago, are now in deep concern, and can no longer relish those carnal pleasures in which you were companions. Now, destruction from God is a terror to them, and they are fleeing from the wrath to come. What a reproof doth God give to your stupidity in the awakenings of others? And here, among you with whom the Spirit is striving at this day, we behold many of our young people. O our children! God is drawing nigh to you in a distinguishing manner, &c."

Nor were the people satisfied with all these lectures: But as private societies for religious exercises, both of elder and younger persons, both of males and females by themselves, in several parts of the town, now increased to a much greater number than ever, viz. to near the

number of thirty, meeting on Lord's day, Monday, Wednesday, and Thursday evenings; so the people were constantly employing the ministers to pray and preach at those societies, as also at many private houses where no formed society met: And such numbers flocked to hear us as greatly crowded them, as well as more than usually filled our houses of public worship, both on Lord's days and lectures, especially evening lectures, for about a twelvemonth after.

Some of our ministers, to oblige the people, have sometimes preached in public and private, at one house or another, even every evening, except after Saturday for a week together: and the more we prayed and preached, the more enlarged were our hearts, and the more delightful the employment. And O how many, how serious and attentive were our hearers! How many awakened and hopefully converted by their Ministers! And how many of such added soon to our churches, as we hope will be saved eternally? Scarce a sermon seemed to be preached without some good impressions.

As to the church to which I belong—Within six months from the end of January, 1740—1, were threescore joined to our communicants: the greater part of whom gave a more exact account of the work of the Spirit of God on their souls in effectual calling, as described in the Westminster Assembly's shorter Catechism, than I was wont to meet with before: besides many others I could not but have charity for, who refrained from coming to the table of Christ for want of a satisfying view of the work of

renovation in them. Mr. Tennent being so exceedingly strict in cautioning people from running into churches, taking the sacred covenant, and receiving the Lord's Supper the seal thereof, till they had saving grace; that divers brought to very hopeful dispositions, yea, some I doubt not, to embrace the Savior in all his offices, were through fear and darkness kept from coming into full communion. Or otherwise, many more I believe, would have entered; who had they the like experiences a year before, I doubt not would have readily offered themselves, and we should have as readily received them, and would now, as some of the most hopeful Christians. So far did Mr. Tennent's awakening ministry shake their hopes and hinder them, that those whom I apprehended to be thirsty, and thought myself obliged to encourage, I found the impressions of his preaching had discouraged.

Yea, some who had been in full communion were made so suspicious of themselves, as to refrain partaking; and I had no small pains to remove their scruples. For as to my own opinion, it seems to me, that where there is a thirst for Christ and his spiritual benefits, that thirst is raised by the Spirit of Christ: And in raising such a thirst, he qualifies for them, shows his readiness to satiate it, invites, requires, and gives sufficient grounds for coming to him at these pipes of living waters; though we may not be sure whether this thirst arises from a renewed heart or no: And thither therefore should we come with a humble sense of our emptiness and unworthiness, and with

our thirsty souls reaching forth to him, to receive from his open, offered and overflowing fulness. If I am mistaken, I desire to see it.

However, in many of these people, their convictions in a judgment of charity, appeared by the same Spirit to be carried further than an awakening view of their sins, their sinfulness and misery; even to what the Assembly's Catechism agreeable to Scripture, calls an enlightening their minds in the knowledge of Christ, or clear, lively and attractive views of his perfect suitableness, all-sufficiency, and willingness as the Son of God incarnate and Mediator, to receive them, and by his merits, intercession, grace, and Spirit to reconcile them to the holy God, and save and make them completely and eternally holy and happy, though now the chief of sinners: And in such views as these he melted their frozen hearts, renewed their wills, overcame them with affection to him, and persuaded and enabled them to embrace him in his person and all his offices and benefits, as offered in the Gospel.

By Dr. Colman's letter of June 8, 1741, it appears, "that in 1741, in April, there were nine or ten, and in May were nineteen added to his church: Among whom, says the Doctor, were many of the rich and polite of our sons and daughters."*

And the Rev. Mr. Webb, senior pastor of the New North, just now informs me with respect to his church and people, in the fol-

*Preface to his Sermon of Souls flying to Christ. Printed at London in 1742.

lowing words—"Admissions to full communion of those hopefully wrought upon in the late day of grace about one hundred and sixty: Of which one hundred and two from January 1740—1 to January 1741—2. Of the above-mentioned, by far the greater part have since given hopeful signs of saving conversion. And many more give good evidences of grace; but for the reasons in your account [above] cannot be prevailed upon to come to the table of the Lord."

In this year 1741, the very face of the town seemed to be strangely altered. Some who had not been here since the fall before, have told me their great surprise at the change in the general look and carriage of people, as soon as they landed. Even the Negroes and boys in the streets surprisingly left their usual rudeness: I knew many of these had been greatly affected, and now were formed into religious societies. And one of our worthy gentlemen expressing his wonder at the remarkable change, informed me, that whereas he used with others on Saturday evenings to visit the taverns, in order to clear them of town inhabitants, they were wont to find many there, and meet with trouble to get them away; but now having gone at those seasons again, he found them empty of all but lodgers.

Of that time the Rev. Dr. Colman justly writes to the Rev. Dr. Watts, on Sept. 15, 1741, in the following terms, "*Thanks be to God, in our Province the impressions of religion grow and

increase in a happy, wise, sedate manner, such as gives a joyous prospect relating to the next generation, that our young ones will be wise, grave, devout parents to their children. I know not how to admire the pleasant, gracious work of God: Our lectures flourish, our Sabbaths are joyous, our churches increase, our ministers have new life and spirit in their work."

Of the same time the Rev. Mr. Cooper also writes on Nov. 20, 1741, in his noble Preface to Mr. Edwards's most excellent, solid, judicious, and scriptural performance, as the Rev. Mr. Willison of Scotland rightly styles them, in the following manner—"I verily believe in this our metropolis, there were the last winter some thousands under such religious impressions as they never felt before. And as to the fruits of this work, which we have been bid so often to wait for, blessed be God! so far as there has been time for observation they appear to be abiding. I don't mean, that none have lost their impressions, or that there are no instances of hypocrisy and apostasy. Scripture and experience lead us to expect these at such a season. It is to me matter of surprise and thankfulness, that as yet there have been no more. But I mean, that a great number of those who have been awakened are still seeking and striving to enter in at the strait gate. The most of those who have been thought to be converted, continue to give evidences of their being new creatures, and seem to cleave to the Lord with full purpose of heart. To be sure a new face of things continues in this town; though

*His letter at the end of Mr. Edwards's aforesaid sermon, printed at London in 1742.

many circumstances concur to render such a work not so observable here, as in smaller and distant places. Many things not becoming the profession of the Gospel are in a measure reformed. Taverns, dancing-schools, and such meetings as have been called assemblies; which have always proved unfriendly to serious godliness, are much less frequented. Many have reduced their dress and apparel, so as to make them look more like the followers of the humble Jesus. And it has been both surprising and pleasant to see how some younger people, and of that sex too which is most fond of such vanities, have put off the bravery of their ornaments, as the effect and indication of their seeking the inward glories of the King's daughter. Religion is now much more the subject of conversation at friends' houses, than ever I knew it. The doctrines of grace are espoused and relished. Private religious meetings are greatly multiplied. The public assemblies (especially lectures) are much better attended: And our auditories were never so attentive and serious. There is indeed an extraordinary appetite after the sincere milk of the word. It is more than a twelvemonth since an evening lecture was set up in this town; there are now several; two constantly on Tuesday and Friday evenings; when some of our most capacious houses are well filled with hearers who by their looks and deportment seem to come to hear that their souls might live. An evening in God's courts is now esteemed better than many elsewhere. There is also great resort to ministers in private. Our

VOL. IV. *New Series.*

hands continue full of work: And many times we have more than we can discourse with distinctly and separately."

Jan. 11, 1741—2, most of the associate pastors of this town agreed on a course of days of prayer in their several churches; as the Rev. Dr. Sewall well expresses it, in his sermon on that occasion preached in the South Church, Feb. 26, 1741—2, "to bless the name of God for spiritual blessings already received in the remarkable revival of his work among us and in many other places; to seek of God the more plentiful effusion of his Holy Spirit; that the Lord would preserve us and his people from every thing that hath a tendency to quench his Spirit and obstruct the progress and success of his good work; and that it may go on and prosper, till the whole land shall be filled with the blessed fruits of the Spirit." And in his sermon, he says, "We ought to praise the Lord that he has not left us without a witness of his Divine power and grace in the wonderful operations of his Spirit in our times. Let the success which God hath of late given to the ministers of the word above what we have known in times past animate us to labor more abundantly. And let not any pervert what has been said to prejudice themselves or others against that wonderful work of grace, which, I verily believe, God has wrought in this town and other places."

In some, this further work of conviction and effectual calling was clearer, in others more obscure, in others less or more doubtful. And so various likewise were the joys and consolations

tions rising from the various changes or exercises in them, or their various applications to Christ for mercy. But herein their pastors labored to preserve them from mistakes, to discover their dangers on every side, to lead them to a thorough conviction and humiliation, and through these to right views of Christ and closing with him in a saving manner; that they might not be deceived with joys or consolations which belonged not to them.

Of those who came not into full communion with our churches—some, who were under strong convictions and in a hopeful way, have since sadly lost them; the Spirit of God has ceased striving, and they are more blind and hard than ever: And, some of these like those under his ineffectual influence in the apostle's days; *After they have escaped the pollution of the world through the*

knowledge of the Lord and Savior Jesus Christ, are again entangled therein and overcome; their latter end is worse with them than the beginning; and it has happened to them according to the true Proverb "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire," 2 Pet. ii, 20—22. And some who had fair resemblances both of saving grace and holy joy, whereby they for a time deceived both themselves and others; after high appearances have fallen away: as some who first followed Christ himself, yet afterwards left him; and as he has represented the various events of impressions made by his own and his successors' preaching, in the parable of the sower, Mat. xiii, Mark iv, and Luke viii.

(To be continued.)

MISCELLANEOUS.

ON THE SALARIES OF MINISTERS.

To the Editor of the Panoplist.

SIR,

If you should think the following statements calculated to promote the interests of the Redeemer's kingdom, you will give them a place in the *Panoplist*; if otherwise, the writer will not be offended.

A minister of a church and congregation, in a country town of some consequence, read the thoughts of A. B. on the *Salaries of Ministers*, published in the *Panoplist* for November last. The striking resemblance between those thoughts and his own circumstances, in many

points, led him at first to suspect, that A. B. was some thinking member of his own church. This suspicion, however, was soon given up, on considering, that if there were a solitary individual in the church, who could think and write in that manner, his influence would be felt, and things would not remain as they are.

Deeply impressed with the painful thought, that a dissolution of the pastoral connexion must take place, the minister in question was, in his own mind, preparing to bring it about, in a way least injurious to the cause of religion, when the production

of A. B. came to hand. That, together with other considerations, has led him to defer, for the present, this painful work; and to lay his case before the Christian public, hoping that A. B. or some other able and pious friend to Christ and his ministers, will plainly point out to him the path of duty. That it may be in the power of such a person to offer judicious counsel, facts must be stated; which facts may possibly designate who the minister is, and wound the feelings of some of his flock. But would not their feelings be more deeply wounded, should they be visited with a famine of the word of life. Such a famine seems inevitable, if things remain as they are. In that case, the triumph of Infidelity would be great. The enemy would seize the ground. The sheep of Christ would be scattered.

The facts which seem necessary to a full understanding of the case are the following:

The minister, his wife and children, are so many in number, that his salary when divided into the same number of parts, will afford to each of them between ten and eleven cents a day for their support. The children are all under fifteen years of age. In this estimate no deduction is made from the salary to pay for hired help, which is commonly needed in a large family of small children. The articles to feed and clothe this family are to be purchased from day to day, and on credit too, which is a disadvantage unknown to those who are able to pay when they purchase. The business done by country merchants and mechanics is much in the barter way, which has carried the prices of

the necessaries of life, in many instances, above the Boston prices. The merchant gives the farmer his price for his produce, but pays in goods from the shop: he knows how to manage. The minister must deal with both; and must be charged by both their barter price. And soon the books must be settled. If he has not the money to pay, the best that can be done is to give his note on interest; and, when the year comes round, to renew the note and include the interest. Notes of this nature are fast increasing against this minister. His salary is not paid agreeably to contract. The payments have long been six months behind the stated period, when they are due; and he loses the interest, and experiences all the other disadvantages of delay, and would do so, if the payments were years behind. When the salary is paid, three quarters, or thereabouts, come in orders drawn by him on the treasurer in favor of individuals. Thus, by barter dealing, and delay of payment, the salary is in fact diminished, in his judgment, one third; which reduces his daily stipend, when divided between himself and his dependants, to about seven cents each. It ought to be added that he has no farm worth mentioning.

The minister being fully persuaded that his people would not raise his salary; (for some of them complained bitterly, in his hearing, of the great minister tax they had to pay;) and doubting whether they would settle another, were he to be removed; thought it his duty to follow the example of Paul, that eminent servant of Christ, and began to administer to the necessities of

himself and his dependants with the labor of his own hands. The men of the world smiled; some professors of religion were offended: but the general opinion was, that this was needless. Some of the brethren individually undertook to reprove the minister for his worldly-mindedness. He stated to them the absolute necessity that drove him to labor with his own hands. However, they could not see as he did, and would have it, that the minister had no need at all to attend to secular business. The common arts to destroy a minister's usefulness were resorted to, and with too much success.

Justice would not be done to the minister without stating, that amidst all his secular avocations, his ministerial labors have greatly increased. It is thought that no minister within fifty miles of him has more abounded in *extra* labors. Never did he decline, when asked, to preach a funeral sermon, at any house where persons, by reason of age or infirmity, were unable to attend public worship. He usually is present at two conference meetings in a week; and has not been negligent in visiting the sick and dying. Frequently his feeble assistance has been afforded to his brethren in the ministry, when their fields of labor, through the blessed influences of the Spirit, have been rendered white ready to harvest.

But to return from this digression. The minister is wretchedly involved in debt, even beyond the possibility of extricating himself, unless by selling the little real estate he possesses; and he must, unless his salary should be enlarged, go still deeper in the bitter waters. He is most

destitute of books. Some affecting objects of charity dwell near him. The cries of Christians in the East for Bibles from *professors* in the West; the pressing calls for money to expend in translating and printing the Scriptures in the heathen languages; and, above all, the earnest demand for pecuniary assistance, which the American Board of Commissioners for Foreign Missions have made on the Christian public, penetrate his heart. He abundantly urges on Christians the duty of giving, by the positive requirements of the Gospel; by bowels of compassion for the heathen; by the distinguished mercies conferred on the people of this land; by the example of the Apostles who forsook all to spread the Gospel, who accounted not their lives dear to themselves, and actually suffered martyrdom, rather than heathens should perish for lack of vision; by the example of primitive Christians, who sold their possessions, and laid the prices at the Apostles' feet; and, finally, by the example of Christ, who was the Owner of the universe, yet for the everlasting good of hell-deserving sinners, He emptied himself of infinite fulness, became a servant, had not where to lay his head, was spit upon, mocked, scourged, crowned with thorns, and died the accursed death of the cross. But this preaching avails nothing; these arguments fall to the ground. And doubtless this is partly because the minister does not set the example. He has not a dollar, nor even *two mites*, to put into the box; and therefore it remains empty. This minister was one of the small circle who first

signed the constitution of the Massachusetts Missionary Society. He then saw, by faith, the present and future splendor of this Society, gladdening the hearts of thousands, who, but for this labor of love, would have been descending rapidly into heathenism. For a number of years, however, it has been impracticable for him to pay his annual tax to that institution. He was among those, who first advocated the publishing of the Magazine, and has ever been deeply concerned to have that publication, in some form, live; yea, more than live, become great, emphatically good, and enlightening multitudes. But he has not been able for a number of years to meet the most reasonable demands of the Editors; and, of course, at times has not been a subscriber. Thus he is pressed on every hand; teased and threatened by his creditors; distracted how to meet the daily wants of his family; half-unmanned, or more, with respect to the duties of his sacred office; halting between different opinions as to the course he ought to pursue; afraid to preach to his people that part of the Gospel which they most need, namely, the duty of ministering to the temporal wants of their teacher.

Now, Mr. Editor, what shall this minister do? Shall he bring about a dissolution of the sacred connexion between himself and the dear people of his charge, in the best way he can; sell, at a great disadvantage, the little property he has; redeem his debts; and divide the remainder, if there should be a remainder, between his hungry children and the heathen world, the inhabi-

tants of which are, at this moment, perishing with a famine infinitely worse than the severest famine for bread? Shall he leave a very important stand, where, as he has reason to believe, his services are peculiarly needed? Or shall he attempt to convince those who cannot, who will not be convinced, that ten cents and a half a day to each member of his family, paid as above stated, will not furnish comfortable food and clothing, enable him to educate his children reputably, and treat his brethren in the ministry and his extensive Christian acquaintance hospitably, and leave from twenty to fifty dollars annually, to devote to the poor, and to Missionary and Bible Societies? He is pained to know his duty, that he may do it.

You, Sir, have correspondents, who make mathematical and other calculations, and state the voluntary tribute paid for ardent spirits, at theatres, for dress, &c. Their superior talents the writer would take the liberty to put in requisition to afford seasonable counsel to this minister, or to his people, or, if it is thought expedient, to both. And if, in this case, such able advice should be given, it may, with small variations, suit many cases, and be extensively useful.

Should this communication be published, many ministers will be accused and condemned as its authors. For, in the country, those ministers generally, who preach the unadulterated doctrines for which the Apostles laid down their lives, are under absolute necessity to attend to secular pursuits; even to the neglect of the infinitely momentous duties of their sacred office.

The present is confessedly one of the most eventful periods the Church ever saw; a period big with most astonishing revolutions, which convulse the civilized world to its centre; and every event has an important bearing on the interests of Zion. At this crisis, so eventful, must the few watchmen on the walls of Zion, who are faithful to the Jehovah of Israel, and to precious souls, be driven from their watch to earn their bread by the labor of their hands? God forbid. Must the watchman quit the watch tower, at the moment when the unclean spirits are arranging, organizing, and animating the unnumbered legions of Gog to attack the holy city? and when false teachers swarm on every side, and are so expert in the arts of deception, that, were it possible, they would deceive the very elect? At the present time ministers peculiarly need to be furnished with every possible source of information. They ought to have time, and advantages, to read, and study, as well as hearts to labor in their ministry, and pray, more than ever. If they were able to devote all their strength to the peculiar duties of their office, and to set the example, (and a noble one,) of contributing to the necessities of the heathen, of the Jews, and of Christians, in the east, there would soon be no want of money to carry into effect the sublime plans conceived by the Hornes and the Buchananans of the day.

D. C.

P. S. The writer cheerfully submits the foregoing production to the Editor of the Pano-

plist, to be published in whole, or in part, or with amendments, or to be rejected altogether, at discretion; not expecting any acknowledgments, apologies, or reasons, whatever.*

ON SAVING FOR THE MISSIONARY CAUSE.

To the Editor of the Panoplist.

SIR,

With great pleasure I have observed the increasing zeal of the Christian community in promoting the missionary cause. Of late this zeal has been astonishing. It has been my earnest desire to do something to favor this blessed cause, besides merely *wishing* it success. But how I should do it, I found it difficult to contrive. I am a plain man in a country town, with a wife, and a large family of children. Though I feel myself rich and happy in these, I am in very moderate worldly circumstances. My difficulty has been, how I could afford any thing from that property, which has been just sufficient to support my family. It has been grievous to me to think of doing nothing in so good a cause; and yet it has seemed almost impossible for me to spare even a few dollars without injury to my own household. I have finally had a serious conversation on the subject with my wife, whose heart feels as much for

*After receiving such full power, perhaps it ought to be stated, that only a few alterations have been made in the communication of D. C., and they were of small consequence, relating, principally, to the phraseology.

the poor heathen as mine does. We have finally hit upon a method, which I am more and more pleased with, the more I think of it; and if you think it will do any good, you have my consent to publish it.—You must know, then, that it is the practice in country towns, even among people as poor as I am, to have a great variety of things on the tea table, especially when they have company. I believe they are almost as extravagant at tea, as your rich people in seaports are at dinner. We have resolved to save from the tea table for the help of missionaries. Truly, Sir, we find we can spare half the dainties, commonly set upon the table, to the benefit of our health; and at the same time avoid much of the labor and inconvenience of preparing for company. If we keep close to our plan we can afford at least five dollars a year for the support of missions, besides doing some good in other ways. I suppose we shall be thought a little singular; and perhaps our visitants will think we have grown covetous. But I mean to be honest with them, and tell them my motive. Perhaps they will some of them take the hint, and do likewise. But whatever *they* do; *we* are fixed. And though we don't mean to censure others severely; we *do* mean to set an example, which may be safely followed. And if others refuse to follow it; I think we shall have the advantage over them in two or three respects. First; we shall have better health; and shall probably reduce the doctor's bill one third. Secondly; we shall have the happiness of doing good; which is infinitely above the pleasure of a feast.

Thirdly; we shall have joy in remembering what we have done at the judgment day.

I am, Sir, your friend and humble servant, M. A.

Essex, Feb. 15, 1812.

P. S. I forgot to tell you, that we have determined to add still more to our charitable treasure, by leaving off several articles of finery, which we have put upon our children, and which have never done them any good at all, but to make them proud and ungovernable. I should add something about spirituous liquors; but I desire to be thankful we left off using them, except for medicine, some time ago, and have found the benefit in many ways.

DEATH OF THE REV. MR. SPENCER.

To the Editor of the Panoplist.

SIR,

I enclose an account of a young minister's death, which I received last week in a letter from my sister in the neighborhood of London. If you think it worth placing in your excellent periodical publication, it is very much at your service. G. J.

"I believe, my dear brother, you recollect my mentioning to you, before you left England, the Rev. Mr. Spencer, late of Hoxton Academy, as a young man of the most popular talents, and remarkably engaged in winning souls to Christ. He preached with great acceptance at the Rev. Rowland Hill's Chapel and most of the Evangelical Meeting Houses in and near London. In January last, he had a unanimous call to the church of Christ

amongst the Independents at Liverpool. The congregation in a very short time so much increased, that hundreds could not get in. The Society agreed to build him a new Meeting House that would contain two thousand persons; and he laid the first stone in April last, in the presence of five thousand spectators.

"He was ordained in June, and crowds were pressing to hear him from Sabbath to Sabbath, but that God,

"Who moves in a mysterious way
His wonders to perform,"

saw proper to remove him in a moment. On the first Sabbath in August the services of the day had been remarkably solemn and impressive, and the ordinance of the Lord's Supper was administered.

"On the Monday after, he went, but with some reluctance, to bathe, thinking it might invigorate his nerves for study; but as soon as he went into the water, he sunk, never to rise more. The body was not found until fifty minutes afterwards. The respect paid to his memory at his funeral, was such as has not been shewn since that of Lord Nelson. It was supposed that not less than *thirty thousand* spectators were present to see the procession.

"This circumstance is one of those mysterious dispensations, that will never be unfolded in the present world; but it becomes us to bow with submission, knowing that the Judge of all the earth must do right."

REVIEW.

XXVIII. *Watts on Christian Communion.*

(Continued from p. 323.)

THE first question which our author considers is this:

"What is Christian Communion? And what are the general and agreed terms of it?"

After a few brief observations on Christian communion, as that fellowship which Christians have with God the Father, with Christ, and with one another, especially in the public ordinances of worship, he proceeds to inquire into the general terms of it. Here the author barely states, though very perspicuously and impressively, the same views, which President Edwards, with great variety and

irresistible force of argument, labors to defend, in his piece on the same subject. The reformed churches in general have agreed with these authors in this position; *that a credible profession of real Christianity is the term of communion with Christians.*

"As in order to hold an inward and spiritual communion with Christ and his people, we must be sincere believers, or real Christians; so every person seeking visible communion with the church of Christ should satisfy his own conscience with nothing short of real Christianity: But Christians and churches not being able to search the heart as Christ and conscience can, the term of our visible communion with Christians is a credible profession of real Christianity, or a professed subjection to the Gospel of Christ, as the apostle expresses

it, 2 Cor. ix, 13, that is, such an outward profession of inward and hearty Christianity, as gives just and credible evidence that this profession is sincere, and that the person thus professing is a hearty Christian: Rom. x, 9, 10. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* If a man profess Christianity in any manner or form of profession soever, and yet make it plainly and openly appear by other parts of his conduct, that his profession is not sincere and hearty, he has no right to salvation according to this text, and has always been deemed unworthy of Christian communion in all the Scripture history, and in the best and purest ages of the Church. Those that *profess they know God, but in works deny him* are to be accounted abominable amongst all Christians. Tit. i, 17.

"It is not therefore real and inward Christianity in the heart that can give any man a right to communion in outward ordinances, unless it be professed in a credible manner to the world; nor can the want of such real and inward religion exclude any person from communion while he makes such a credible profession, for as God only is the Judge of hearts, and not man, we must act according to outward appearances: There will be hypocrites in the Church of Christ in this world, and there is no help for it: The wheat and tares will grow together in the same field till the time of harvest. The day of judgment is the only time to decide the matter completely, and distinguish hypocrites for ever from real Christians; and therefore all that have the credible form and appearance of Christianity must be admitted into the Church of Christ on earth.

"This is the common sentiment and practice of all the reformed churches, that a credible profession is the general term of communion, though they differ about some particular circumstances of this profession that go to make up the credibility of it. These things are so gener-

ally acknowledged by the most and best of the writers of our day, that I shall not stay here to prove them." pp. 5, 6.

We do indeed consider this point as so plain, that it hardly needs any labored proof; and yet so important, that the proof of it can hardly be labored too much. The most plausible arguments in support of the more lax and easy method of admission into the Church have been drawn from *the practice, under the former dispensation, of admitting the whole or the greater part of the nation into covenant with God, and from the connexion of baptized children with the Church.* As to the former, it must be evident on the least reflection, that *the practice of so irregular and corrupt a nation, as that of the Israelites, cannot be relied upon, as a just exposition of the nature of the religious ordinances which were given them.* On the contrary, it plainly appears, that in various respects, even where some external regard was shown to the Divine institution, they deviated so essentially from its genuine spirit, as to incur the displeasure of God, which was expressly made known by the severest reproofs of his prophets. The proper, and, so far as this subject is concerned, the only questions are, *What was the nature of the church of God under the former dispensation? and what qualifications were requisite to membership according to the Divine prescription?* Here it will be found, that entering into covenant with God, and attending Divine ordinances, according to the principles of the ancient economy, always implied *circumcision of heart, real obedience,*

or, in one word, *holiness*. If men covenanted with God, and attended Divine ordinances without this, it was their fault. But surely their hypocritical observances, so frequently and pointedly reprobated by the prophets of God, cannot be pleaded, as precedents, to justify the same hypocrisy at the present day. If the priests, to whom the administration of religion was intrusted, were negligent or unfaithful; was their negligence, or unfaithfulness, an example worthy to be followed? So far from it, that it was highly criminal; and yet much less criminal, than similar negligence or unfaithfulness, under the superior light and advantages of the Christian dispensation.

The other principal topic of argument against the strictness which we plead for, is *the relation in which baptized children are considered as standing to the Church*. To discuss this subject minutely falls not within our province. Our present design, however, requires us to make one remark, the truth and pertinence of which will, we think, be quite obvious. The remark is this; that *the peculiar advantage and benefit of Christian baptism in infancy, and of the Christian education connected with it, cannot in any view, diminish men's obligations to holiness, or give them a title to adult membership in the Church upon lower terms, than those which are prescribed for others*. The general principle then holds good, that, as the Searcher of hearts absolutely, and under the highest sanctions, requires of all men evangelical holiness, and receives none as members of

his kingdom without it; so a credible profession or manifestation of this, is the only condition on which any church of Christ can admit persons to its holy communion.

Honestly entertaining these views, we cannot but tremble for the safety of the Church, when we see upon what lax principles men are often admitted into it. And if we would show ourselves friends to its purity and prosperity, we must labor to increase the vigilance and caution of those, who are set to keep the door of entrance. No society on earth can be preserved from disorder, or even from the danger of dissolution, whose members are received promiscuously, and without attention to their qualifications. The man, who came in the night and sowed tares in the field among the wheat, was by the owner of the field pronounced *an enemy*. And with good reason. It was the work of an enemy. Nor can the adversaries of the Church adopt any measure more hostile in its nature, and involving in its operation more certain, or more desolating mischief, than to lower down, as Dr. Bell has done,* the sanctity of the Christian profession, and demolish the barriers, which separate the kingdom of God from the world. What city or nation could even hope to stand, which should invite and receive into its borders an invincible host, that disliked its laws and all its most useful institutions, and were resolved to establish a new government upon the ruins of the

* William Bell, D.D. in his "Inquiry into the authority, nature, and design of the Lord's Supper."

old? When we open our eyes upon that body of men in Christendom, which is called the Church, and survey, with every allowance that candor can suggest, what is visible in the characters of its members, do we not find at once the principal source of its divisions and distractions, of the loss of that discipline which should have guarded its honor, and the boldness and triumph of the heresies which have invaded its faith? How can a community, constituted as the Church now is, be *the ground and pillar of the truth, a garden enclosed, the fold of Christ, the heritage and habitation of God?*

We offer no apology for the length of our remarks on the first question, but the importance of the subject which it introduces.

To the second question, "*Who are the proper judges of the credibility of our profession?*" the author gives substantially the following answer; which is printed as if quoted from him, though it is only a summary of what he has written.

"Jesus Christ in his word is the Supreme Judge of what is truth and what is duty; what sort of persons should be admitted to Christian communion, and who should be forbidden. But as he does not apply his own rules to particular persons; it must of necessity be left to some man or men to determine whether particular persons have those characters of worthy communicants, which Christ has appointed in his word."

"Every man must use his own best judgment to determine whether he has complied with the terms of salvation, and whether it is proper to propose himself to Christian communion. But no man must determine for himself, whether he shall be received by others and partake of their sacred privileges. No man can impose himself on a church,

merely because he thinks himself qualified. Such a license as this would throw down the fences of the garden of Christ, and reduce it to a wilderness. If then a credible profession of Christianity be the appointed term of communion, there must be some present judges of the credibility of this profession. And who can be so proper judges as those, with whom communion is desired? As a person must judge for himself whether he will offer himself to a particular church; that church must judge whether he is fit to be received as one of their number. Even the light of nature teaches, that every voluntary society must determine who shall be members and enjoy fellowship with them in their peculiar privileges."

"It must indeed be confessed, that the Church, though a voluntary society, professes subjection to a Sovereign, who has given them a rule, according to which they are bound to admit persons to their communion. Still the church, who are called to be active in this affair, must judge concerning the true sense and just application of this rule to particular cases. The society ought surely to have the same liberty with the person proposed; and if he has liberty to judge whether he will seek communion with them; they ought to have liberty to judge whether they will receive him. They must each judge of the sense of scripture rules, so far as relates to their own actions."

"Considering the difficulty as well as importance of this business; it is abundantly convenient, if not necessary, to commit the *first* and *special*, though not exclusive care of it to men of superior knowledge in the things of God and in human nature; qualified with due zeal for the honor and purity of the church, with great tenderness, and compassion, meekness, condescension, and charity; that if possible, they may not give occasion to the church to exclude any of the sheep of Christ from the visible fold, nor admit unclean animals into the flock."

In answering some difficult questions respecting divisions

which may arise on this subject between a minister and his church, or between different parts of the church, Dr. Watts, at the close of this chapter, shows his characteristic candor and prudence in an amiable point of light.

“QUEST. 3. *What are the particular terms of Christian Communion? Or, what things are necessary to make the profession of Christianity credible?*

“SEC. 1. Having inquired who are the persons that must judge of the credibility of our profession in order to Christian Communion, we proceed next to inquire, What things go to make up a credible profession; and we must take great care in this matter not to make new terms and conditions of our own, which Christ the Lord and King of his church has not made; nor to insist upon any thing as necessary to render a profession credible, which may not be fairly deduced from the rules and examples recorded in the New Testament, and the application of them to our present age, according to the different circumstances of times, places, and persons.

“It must be granted that there are several parts of necessary conduct in Christian churches and sacred ordinances, that arise from the very nature and reason of things, from the very being of societies, and from the circumstances of all human affairs; and we must not expect that all these should be dictated by Divine revelation, and written down with all their minute particulars in express words of Scripture.” pp. 23, 24.

After a diligent search into the holy Scriptures, and careful observation of Christian churches; the author thinks these three things necessary, at least in our times, to make a profession of Christianity sufficiently credible for Christian communion, viz.

“*First*, A confession of all the necessary articles of Christian religion.

“*Secondly*, A professed subjection to all the necessary rules of Christian duty.

“*Thirdly*, Such a blameless and holy practice in life, as may make the profession of the lips appear, in the common judgment of men, to be the sincere sense of the heart.

“Note, under the first head, I say, a confession of all the necessary articles of Christian religion, rather than the Christian faith, that I may plainly include the practical articles of repentance and new obedience, &c. as well as the doctrinal ones.

“Reason and revelation, nature and Scripture, seem to make these three things necessary to a credible profession of Christianity.

“For if a man makes never so fair an appearance of Christian duties in his practice, yet if in words he refuse to profess the Christian faith, or deny any necessary doctrine or duty of it, he is not worthy of Christian communion.

“Or if a man give never so good an account of his knowledge and belief of all the articles of the Christian religion, and his moral conversation and carriage towards men, has been generally blameless in the eye of the world; yet if he utterly refuse to declare his sincere intention to practise any of the plain and necessary duties of the Christian religion, he cannot be accounted worthy of Christian communion.

“Or if his words make never so full a confession of all the doctrines and duties of Christianity, and profess a sincere belief of and submission to them, yet if in his constant practice he be a liar, an adulterer, a drunkard, a known cheat, or a robber, &c. his wicked practice makes his profession incredible, he is not worthy of Christian communion.” pp. 25, 26.

Our author then delivers his thoughts more fully on the three particulars, which make up the credibility of a profession.

“*First*, a confession of all the necessary articles of Christian religion, includes in it those articles that are necessary to salvation, and those that are necessary to maintain and practise this communion; which two are certainly different from each other.” p. 26.

"Secondly, a professed subjection to all the necessary rules of Christian duty, includes in it not only those duties that are necessary to salvation, but those duties also that are necessary to practise Christian communion.

"The first sort of Christian duties are those that are necessary to salvation, such as the fear, love, and worship of God; faith, love, and obedience towards our Lord Jesus Christ; repentance of sin, and an humble trust or hope in the promises of the Gospel, as shall be shewn at large under the seventh question. Now this profession does not signify a mere engagement or promise hereafter to fulfil these duties, but also a profession that we have begun to practise them already; for we are not received into a church in order to receive Jesus Christ the Lord, but upon a credible profession that we have received Jesus Christ already, Rom. xv, 7. *Receive ye one another as Christ has received us.* We must have therefore some evidence and hope that we have received Christ in all his necessary offices, as our Lord and Savior, and consequently that he has received us, before we should propose ourselves to be received by any visible church.

"Now if a man professes repentance, it implies that he has been made sensible of sin, that he has been taught the evil of it, that he mourns for what is past, and is daily watching against it. If a man profess faith in Christ as a propitiation and atonement, it implies that he is acquainted with his guilt in the sight of God, that he is in danger of Divine wrath, and that he is not able to make atonement for his own sins, and therefore he flies for refuge to Jesus Christ, that he may obtain peace with God. If he professes a hope of heaven, it implies in it that he is endeavoring to prepare for this heaven, for *every man that hath this hope purifieth himself.* If he professes to take Christ for his example, it implies a desire and attempt to imitate our blessed Lord in self-denial, patience, zeal, &c.

"In order to make this profession of our faith, and hope credible, it is the custom of some churches to re-

quire no more than the person's own general profession that he does believe and repent and hope, as in Acts viii, 37, *I believe, &c.* It is the custom of other churches to desire also some further evidences of the truth of his faith, hope, and repentance, by a more particular account of some of those things which are implied in the exercise of those graces; and this has been usually called, though not properly, the *rendering a reason of the hope that is in him*, 1 Pet. iii, 15." pp. 27, 28.

"Every church must judge for itself how large, or how narrow, how general or how particular, a profession of Christianity must be, in order to render it credible to themselves; yet let each church take heed that they make not the door of admission larger or straiter than Christ has made it.

"The second sort of Christian duties are those that are necessary to practise Christian communion, (especially if constant communion be desired) such as, to meet at the same time, and in the same place with some church of Christ to perform Christian worship with them there, to agree to the general methods of worship, the customs, order, and discipline that are practised in that church, so far as they can find them agreeable to the will of Christ in his word, or so far as they are necessary to maintain the being, order, and peace of all religious societies. This is so much, and so plainly implied in the very nature of communion or fellowship, that it is always supposed to be consented to, even where it is not expressly mentioned." p. 29.

"The third thing that goes to make up the credibility of our profession, is such a blameless and holy practice in life, as may make the profession of the lips appear, in the common judgment of men, to be the sincere sense of the heart." p. 30.

"Objection. But why must there be so many things required to make a profession of Christianity credible in our day, beyond what was required in the primitive times? Then they only confessed Christ to be the Messiah, the Son of God, or that he was raised from the dead, in order to bap-

tism and admission into the church." p. 34.

"Answer 1. The account that the Scripture gives of these transactions is very short, yet sufficient to inform us that there was more discourse on both sides, in order to the baptizing their converts, than is expressly written down; for even the confessions that Lydia and the Jailor made are not written, but it is said in general, they believed; therefore we are not to take it for granted there was nothing else required, because the Scripture in those places mentions no more than a word or two of short confession.

"Answ. 2. In several places where such transactions are recorded in Scripture, there is no mention of their works or conversation at all; and surely no minister or church in our day would imagine, that a mere confession, that Jesus is the Christ, without any further inquiry either after knowledge, faith, or works, is sufficient ground for admission into sacred ordinances; for then we must take in almost whole nations. Besides, if a man did make such a profession, that Christ was the Son of God, and his conversation were blameless to outward appearance; yet who of our ministers or which of our churches would receive him without some further inquiry into his knowledge of God, and Christ, and the Gospel? Therefore it is sufficiently plain, by the acknowledgment and practice of those who make this objection, that they themselves do not think it necessary to confine their inquiries only to such a single sentence of profession as the scripture history expresses, and seek no further.

"Answ. 3. It is sufficiently evident to me, that the fundamental or necessary articles of religion are not the same in all ages and places; but more or less knowledge is necessary, in order to salvation, according to the degrees of Divine Revelation in several nations or ages. The belief of the crucifixion and resurrection of Christ was not a fundamental in Christ's own life time." pp. 34—36.

"So in the very first promulgation of the Gospel, before Judaism was quite destroyed, the apostles themselves had not so full a knowledge of Christianity as they afterwards, by degrees, received from the instructions of the blessed Spirit. Many passages of Scripture discover this, as Acts x, and xv; and Gal. ii, &c. At this time there was scarce any thing of the New Testament written; and though the evidences of the Christian religion were great, yet the opportunities of a large and extensive knowledge were exceeding few and small among the common converts if compared with our age." p. 36.

"Answ. 4. If the essentials of any doctrine were perfectly the same in all ages, yet the credibility of its profession is exceeding different, according to different circumstances of time, place, and persons. Where hardships and sufferings attend the professors of any religion, a very slight profession of it will persuade me that a man understands it, and is very sincere in it; because he exposes himself to suffering by this means: But where there is full liberty given, or especially if external advantages attend it, there every one will be ready to profess, though he has little knowledge or sincerity."

"Those first times of the Gospel, were times of reproach and persecution; the sect of Christians was every where spoken against, and death and dangers attended it on all sides. Now to confess the name of Christ amidst the reproaches of the world, against the opposition of the wise and the foolish, the Jews and the Greeks, the threatening of kings, and violence of the people, was a more powerful and evident proof of the truth of their faith, than if they had made long speeches, and had the testimony of a continued blameless conversation in a land and age of Christians. Surely that confession, which was sufficient for martyrdom, if their enemies knew it; must be sufficient for communion, when made known to the church. But in our age and nation where Christianity is the profession of the time and the country,

a mere acknowledgment of the name, or death and resurrection of Christ, is not sufficient to prove us knowing or sincere Christians; and there ought to be so much larger a confession, and so many more credible circumstances attending it, before we can reasonably, or upon just grounds, believe a man to be a true Christian. All these requirements which I have before mentioned being put together, do not amount to so credible a profession, as for a man to say boldly this one sentence, I am a Christian, in the face of death and martyrdom.

Ans. 5. I might add also in the last place, that a great number of the conversions of the primitive Christians were so sudden and surprising by the extraordinary effusion of the Holy Spirit, that the very miracle of their conversion did sufficiently answer the end of a large and particular confession. The work of God on the souls of men was sometimes in an instant, and they were made believers out of unbelievers, at once; the Spirit fell on them while they heard the word; and when they who just before professed Judaism or Heathenism, and neither knew nor loved Jesus Christ, confessed his name and his religion at once; the wonderful change was evident to all, and they had no long accounts to give either of their faith or conver-

sion, their knowledge or conversation; nor was it required, because the miracle itself made their profession sufficiently credible. Besides, spiritual gifts were conferred on multitudes in that day as soon as they were converted, and gave sufficient evidence for acceptance unto baptism, as Acts x, 44, 46, 47: *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. For they heard them speak with tongues and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*

"He that well considers all these things, and sets the affairs of the primitive times in a due light, and thus compares them with our own, will see plainly that something more is necessary to make a profession of Christianity credible in our day, than was needful in the first age of the Church. And yet still we may be said to follow the rules and examples of Scripture, while we require nothing more in order to communion than what is necessary to make our profession credible; for so much as this has been always required even in scripture times, and the word of God and the very nature of things seem to demand it." pp. 37—39.

(*To be continued.*)

RELIGIOUS INTELLIGENCE.

SEVENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(*Continued from p. 378.*)

THE distribution of the Scriptures is the next subject for report, in the order of arrangement. Under this head your Committee include, as usual, not only donations, but supplies of the Bible and New Testament, by the British and Foreign Bible Society, to other associations and individuals at the cost, or reduced prices, and principally for the accommodation of the poorer classes and individuals.

Copies of the Scriptures, either in

whole or in part, and in various languages, exclusively of those mentioned in the former part of the Report, have been sent abroad as follows:

In America.

To St. Mary's Fall, Upper Canada.

To New York, for distribution by the Bible and Common Prayer Book Society, under the patronage of Bishop Moore.

To a Welsh Colony at Grantham Lincoln, in Upper Canada.

To Quebec, Nova Scotia, and Labrador.

To a Committee in the connexion of the late Rev. John Wesley, for distribution in the West Indies and Newfoundland.

In Africa.

To the Society for Missions to Africa and the East, for distribution at Sierra Leone and Bashia.

To the Cape of Good Hope, for the British soldiers and poor inhabitants, and for various parts of Southern Africa.

To Senegal and Goree, for the use of the inhabitants and garrison.

In Europe.

To Waldbach, in Alsace.

To Germany, for distribution among Roman Catholics.

To Lisbon.

To Messina and Palermo, in Sicily.

To Malta.

To Guernsey and Alderney.

To the Morea.

AND

To the Island of Ceylon, in the East Indies; and to Port Jackson in New South Wales.

At Home.

To the Female Penitentiary at Plymouth.

To the London Female Penitentiary.

To the Prisoners of war at the several Depots; and particularly to those who have returned to France in the Cartels, in order that they might convey them to their respective families and connexions.

To poor Danes.

To Falmouth, for the Crews of the Post Office Packets.

To the poor Miners in Cornwall.

To the poor in Hospitals at Bath.

To the poor in Workhouses and Parishes connected with the Uxbridge Auxiliary Society.

To the Kendal Bible Society, for the Poor, and School of Industry.

To the Sunderland Bible Society, in consideration of the peculiar circumstances of that district.

To the Hibernian Societies in London and Dublin.

To poor Germans at Hull.

To sundry Workhouses and Gaols.

To various Military and Naval Stations, for sale at reduced prices, to the Soldiers and Sailors.

The preceding enumeration, which might be more detailed, will sufficiently demonstrate the attention of your Committee to the accommodation of individuals with the Holy Scriptures. The total distribution under the stated heads, may be estimated at not less than 4,000 Bibles and 20,000 Testaments; and, further, an order has been sent to Stockholm for the purchase of 1,000 Swedish and Finnish Testaments for the use of the Swedish Seamen employed in the British service.

The Members of the Society will learn, with pleasure, that its benevolence has been gratefully acknowledged, nor are instances wanting of the most pleasing effects produced by it.

Among others, Prisoners of War have expressed the liveliest gratitude for the Bibles and Testaments distributed to them.

The warmest acknowledgments have been received from various Ministers among the Hottentots, for a seasonable supply of the Dutch Scriptures, which could not otherwise have been procured; accompanied by information, that several of the Hottentots can read very well, and are sensible of the obligations thus conferred upon them. For the attention paid by the Committee to the wants of the settlers at Van Dieman's Land, they have received the thanks of the late Governor Collins.

The Portuguese Testaments, sent to Lisbon, have been circulated with great rapidity there, and are represented as held in high estimation by persons of all ranks.

The same success has attended the distribution of Italian Testaments at Malta and Messina, and different other places in the Mediterranean.

At Messina it was at first opposed, on the ground of some objections to the translation. These objections were referred to a meeting, at which the Bishop presided, to the examination of several of the most learned among the Clergy; and the result

was so favorable, that the Bishop not only permitted the Italian Testaments to be retained by those who had received them, and from whom they had been at first demanded, but allowed the further distribution of them, under such restrictions as were not likely to interfere with the the general circulation. Some copies have been sent from Malta to Trepolezza, a town in the Morea, and have been cordially accepted.

Of the disposition of the Roman Catholics to receive the Scriptures, other instances might be quoted. They have been gratefully accepted by the Priests of that persuasion in South America, and by many Roman Catholics in Germany, Switzerland, and France. Your Committee have anxiously availed themselves of any indication of such disposition to afford the Members of that communion the benefit of the Institution, and have even, in many cases, anticipated it.

The Gospel of St. John, published in the Esquimaux language for the inhabitants of Labrador, has reached its destination, and has proved a most acceptable present. Their thanks for this precious gift, have been conveyed to the Society, by the Rev. Benjamin Kohlmeister, and other Ministers of the United Brethren associated with him, who have also translated the Gospel of St. Luke, the Acts of the Apostles, and the Epistle to the Romans.

Your Committee have also received the most gratifying testimonies of the beneficial effects among the Negroes in the West Indian islands of Barbadoes, Antigua, and St. Kitts, from the copies of the Scriptures furnished by the Society.

Their Correspondent states, that many of the Negroes steal time from their rest to learn to read, that they may be able to read the Scriptures; while others, who have acquired this talent spend many an hour in the night, in exercising themselves in reading (to use the simple language of the relator) "the most blessed of all books." Such testimonies afford the most gratifying proof of the utility of the British and Foreign Bible Society.

VOL IV. *New Series.*

Your Committee have again to repeat their acknowledgments to the Correspondent mentioned in the last Report, for a continuance of that active zeal which has so largely contributed to extend the benefits of the Institution to the Army and Navy, and Prisoners of War, at one of the principal naval stations; to whom with the assistance of the commanding officer, who has the superintendence of the Cartels, they are indebted for the introduction of no less than 2,000 French Testaments into the various families of the prisoners who have returned to France. This Correspondent alone has circulated through these several channels, during the last year, no less than 8,396 Bibles and Testaments, either by sale or gratuitous distribution.

It only remains to add, under this head, that the grants made to Ireland have been gratefully acknowledged. By the Annual Reports received from the Hibernian and the Cork Bible Societies, it appears, that each of these Institutions is advancing in patronage, influence, and operation; and that the demand for the Scriptures throughout that part of the United Kingdom keeps an almost equal pace with the increasing circulation of them.

(*To be continued.*)

ORDINATION.

ORDAINED, on Thursday the 6th instant, at the Tabernacle in Salem, the Rev. Messrs. SAMUEL NEWELL, ADONIRAM JUDSON, SAMUEL NOTT, GORDON HALL, and LUTHER RICE, to the work of the Gospel Ministry, as Missionaries to the heathen in Asia. The ordaining Council was composed of the pastors of the north Congregational church in Newburyport, the Congregational church in Charlestown, and the Tabernacle church in Salem, and delegates from the same churches; and of the Rev. Dr. Griffin, pastor of Park Street church, Boston, late professor at Andover, and the Rev. Dr. Woods, Professor at Andover. The Rev. Professor Stuart was invited to attend; but was necessarily prevented.

The young gentlemen were examined with respect to their doctrinal views, their personal hopes of the Divine favor, and their motives and prospects in offering themselves to this important service among the heathen.

The parts in the solemnities of the day were as follows. The Rev. Dr. Griffin made the introductory prayer; the Rev. Dr. Woods preached the Sermon from Psalm lxvii; the Rev. Dr. Morse made the consecrating prayer; the Rev. Dr. Spring delivered the charge; the Rev. Dr. Worcester presented the right hand of fellowship; and the Rev. Dr. Spring made the concluding prayer. The exercises were solemn and appropriate, and evidently made a deep impression on a crowded audience. The Sermon, Charge, and Right Hand of Fellowship, are printed. A very large impression is struck off, and the profits will be applied to the support of this mission.

This transaction may justly be considered as forming a new and important era in the annals of the American churches, the **ERA OF FOREIGN MISSIONS**. It would be natural to indulge in pleasing anticipations of the blessings, which, with the Divine assistance, these missionaries may be the means of communicating to Asia. But, while we leave the issue of this benevolent enterprise to the disposal of infinite wisdom, the good effects of these missionary exertions among ourselves ought to be mentioned with devout gratitude. Christians feel more sensibly than ever the value of their holy religion, while devoting their money and their time to extend its blessings to the heathen. Christians of different denominations, who love our Lord Jesus Christ in sincerity,

experience the blessedness of uniting in this great catholic labor of love.

Messrs. Newell and Judson, with their wives, sailed from Salem in the brig Caravan, Capt. Heard, on Wednesday the 19th inst. amidst the prayers and benedictions of multitudes, whose hearts go with them, and who will not cease to remember them at the throne of grace.

Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, sailed from Philadelphia in the ship Harmony, Capt. Brown, on the 18th inst. They and their brethren from Salem, probably lost sight of the shores of their native country about the same time. Though they never expect to return, they will not be forgotten, and, if they obtain grace to be faithful to their Lord and Master, their memories will be blessed.

It ought to be mentioned, that the owners of both the vessels were very favorable as to the terms of passage, and very accommodating in the whole business.

The Rev. Messrs. Johns, Lawson, and May, with their wives, also sailed in the ship Harmony. The two former gentlemen are missionaries from the Baptist Missionary Society in England; the latter is sent by the London Missionary Society.

We embrace this opportunity of correcting an error in our number for Sept. last, p. 187. It is there stated that Messrs. Chater and Felix Carey, missionaries at Rangoon, are under the care of the London Missionary Society. It should have read, *the Baptist Missionary Society*. Messrs. Pritchett and Brain, (the latter of whom is dead,) were under the London Missionary Society. The mistake was occasioned by inadvertence.

LINES

Written in durable ink on a cambric work-bag presented to the wife of one of the young Missionaries, by her sister:

May He, whose word the winds and waves obey,
Convey you safe o'er ocean's dang'rous way,
From ev'ry danger, ev'ry ill defend,
Be your Support, your Father, and your Friend.

ON THE OTHER SIDE:

The Christian's God in heathen India reigns,
 Whose grace divine the feeblest heart sustains:
 That thou may'st prove his constant guardian care,
 Shall be thy sister's ardent, daily prayer.
 Be thine the joy to hear thy Savior's praise
 Resound from pagan fanes in Christian lays;
 And when this varying scene of life is o'er,
 O may we meet thee on that blissful shore,
 Where friends shall never part, farewells be heard no more.

FOREIGN MISSION SOCIETIES.

The Officers of the Foreign Mission Society of Boston and the Vicinity,
 elected Jan. 15, 1812, are

WILLIAM PHILLIPS, Esq. *President.*
 SAMUEL SALISBURY, Esq. *Vice President.*
 REV. JOSHUA HUNTINGTON, *Secretary.*
 JEREMIAH EVARTS, Esq. *Treasurer.*
 BENJAMIN GREEN, Esq. *Auditor.*

The Officers of the Foreign Mission Society of Portland and the Vicinity,
 elected the 25th instant, are

HON. SAMUEL FREEMAN, Esq. *President.*
 REV. EDWARD PAYSON, *Vice President.*
 WOODBURY STORER, jun. Esq. *Secretary.*
 MR. LEVI CUTTER, *Treasurer.*
 MR. JOHN P. THURSTON, *Auditor.*
 REV. ASA LYMAN, }
 REV. JOSHUA TAYLOR, } *Assistants.*

The Members of this Society have already subscribed \$297 annually, and
 48 in donations.

The Officers of the Foreign Mission Society of Salem and the Vicinity are,

EBENEZER BECKFORD, Esq. *President.*
 REV. RUFUS ANDERSON, of Wenham, *Vice President.*
 REV. SAMUEL WALKER, of Danvers, *Secretary.*
 MR. JOHN JENKS, *Treasurer.*
 MR. ELIPHALET KIMBALL, *Auditor.*

The Officers of the Piscataqua Branch of the Foreign Missionary Society are,

HIS EXCELLENCY JOHN LANGDON, Esq. *President.*
 REV. CHARLES BURROUGHS, *Secretary.*
 PEYTON B. FREEMAN, Esq. *Treasurer.*

This Society was organized on the 30th ult. at which time, or soon after,
 \$245 annually were subscribed.

DONATIONS TO FOREIGN MISSIONS.

Jan. 15, 1812. From a subscriber to the Panoplist in Richmond, Virginia,	10 00
From the church in Plainfield, (Mass.) and several persons in the society, by the hands of Dea. Richards,	38 00
From females in Plainfield, by the hands of Dea. Richards,	7 75
Jan 15—Feb. 15. From the Foreign Mission Society of Boston and the vicinity,*	1,075 17
Feb. 6. From several gentlemen in Boston, towards the medical education of two of the intended missionaries, received sometime since, but now entered on the Treasury books,	70 24
The following sums have been received, and paid over, by Mr. Ezekiel Rich, viz. From Mary Weeks, of Greenland, (N. H.)	\$5
From Ann Weeks \$6. Ann Bracket \$16—	22
Col. George Weeks \$11. Dea. John Weeks \$20—	31
George Brackett, Esq. \$30. A friend to missions \$50—	80
Small sums from several persons,	29—167 00
By the hands of Mr. Rich from Dea. Thomas Odi-orne, of Exeter, (N. H.)	10
A young female friend of Missions,	10
A female of color \$5. Freeworthy Robertson \$5—	10
Martha Poor \$5. Josiah Folsom 10—	15
Ward C. Dean \$44. From several persons \$27—	71—116 00
By the hands of Mr. Rich from the Hon. Jonathan Steel, of Durham, (N. H.)	5
Abraham Perkins \$5. Joseph Coe \$5—	10
Smaller sums from three persons—	10—25 00
By the hands of Mr. Rich from a friend of Missions in Haverhill, (Mass.)	5 00
Also from three friends of missions in Northwood and Stratham, (N. H.) and Franklin, (Mass.)	5 50
Feb 6—24. From seven persons in different parts of the country, in sums less than \$5 each,	15 30
A donation from Robert Ralston, Esq. of Philadelphia, by the hands of Mr. Newell,	100 00
Donations in Haverhill, (Mass.) received by Mr. Newell,	30 24
Donations by the hands of the Rev. Dr. Griffin, of Boston, delivered to Mr. Newell in January,	24 00
Collections at evening lectures in Philadelphia, and received by Messrs. Newell and Hall in January,	60 96
From a benevolent society of females,	70 00
Feb. 6—15 A New Year offering by the ladies in Beverly, for the support of Foreign Missions, received by the hands of the Rev. Joseph Emerson,	150 00
Feb. 6. Collection at the Tabernacle church, Salem, at the close of the ordination,	220 20
Carried forward.	\$2,190 36

*Of this sum \$525 were collected in donations from Feb. 12th to the 15th in Boston, and received by the hands of the Rev. Dr. Griffin.

	Brought forward.	\$2,190 36
Feb. 6—10. The following sums were received by the hands of Mr. John Frost; viz.		
From the Piscataqua Branch of the Foreign Missionary Society,	234 00	
From the Merrimack Branch of the Foreign Missionary Society,	20 00	
From a friend of missions in Portland,	40 00	
From a female professor of religion, by the hands of the Rev. William Jenks, Bath, (Maine,)	5 00	
From two female professors of religion, Biddeford, (Maine,)	8 00	
From annual subscribers to Missions, at Saco, (Maine,)	23	
From four friends to missions, in Saco, Hallowell, and Portland,	3 50—333 50	
Feb. 8. From four friends of missions in Dedham (three of whom gave \$25 each,) by the hands of the Rev. Joshua Bates,	77 00	
Feb. 11. A donation from Col. Micah Stone, Framingham,	25	
From Ebenezer Eaton,	25	
Rebekah Eaton \$5. Betsey Eaton, \$5,	10	
Rebekah Eaton \$5. Uriah Rice \$5,	10	
From others in Framingham,	19 75—89 75	
Feb. 14. By the hands of the Rev. Samuel Osgood, Springfield, from four persons in his Society,	26 00	
Feb. 17. Collection in Park Street Church after sermon: Sabbath evening, the 16th inst.	339 65	
Collection in a small religious conference, by the hands of the Rev. Dr. Morse, Charlestown,	40 20	
Feb. 18—19. Donations from several persons in Charlestown, by the hands of the Rev. Dr. Morse,	37 14	
Feb. 19. From A. B. who was prevented attending the collection in Park Street Church,	5	
From the Hon. Joshua Darling, of Henneker, (N. H.)	5	
Feb. 20. From the north parish in Bridgewater, by the hands of Mr. Ichabod Howard,	80 44	
Feb. 8—21. By the hands of Mr. Richard Hall, contributed by several persons in New Ipswich, (N. H.)	133 87	
From a young lady, a friend of missions, by the hands of Mr. Hall,	20 00	
Feb. 21. From individuals in the Rev. Mr. Colburn's Society, Taunton,	16 00	
From Henry Gray, Esq. of Boston, by the hands of the Rev. Dr. Griffin,	200 00	
Feb. 25. From Capt. Jeremiah Mayhew, of New Bedford \$10. From two other persons \$2—	12 00	
Monies received by the hands of Mr. Luther Rice; viz. Contributions in the Rev. Dr. Austin's Church in Worcester,	136 12	
From Mr. Asaph Rice, Northborough,	50 00	
From various persons in Leicester,	24 29—210 41	
By the hands of Mr. Rice from various persons in Paxton \$7 10. In Northborough \$23 50. In Westborough \$23 50—	54 10	
From other persons in various places,	37 21—91 31	
	Carried forward.	\$3,907 63

	Brought forward.	\$3,907 63
Contributions in New York received by Mr. Rice,		96 12
Donations in New York received by Mr. Hall,		12 50
Feb. 6—27. The following sums have been received by the hands of the Rev. Dr. Worcester, viz:		
From a female friend,	15	
From do. \$6. From a friend \$10—	16	
From various persons by the hands of Mr. Joseph Howard,*	172	
A donation from the Foreign Mission Society of Salem, and the vicinity,	196	
From a friend \$20. From four persons, \$12—	32	
From the Merrimack Branch of the Foreign Missionary Society,	500	
From ladies in Salem by the hands of Miss Judith King,†	271 75	
From females in Marblehead,	118	
From various persons in Danvers by the hands of Mrs. Walker,	80—1,400 75	
Collections in Philadelphia, by the hands of Robert Ralston, Esq. viz.		
From the First Presbyterian Church, the Rev. Dr. Wilson, pastor,	205 05	
From the Second, the Rev. Dr. Green and the Rev. Mr. Janeway, pastors,	230 15	
From the Third, the Rev. Dr. Alexander, pastor,	101 28	
From the Fourth, the Rev. Mr. Potts,	21 48	
From the German Reformed, the Rev. Mr. Burch,	110 12	
From the Independent Tabernacle, the Rev. Mr. Joyce,	100	
From the same at the evening prayer meeting \$56—	156 00—824 08	
A donation from the Rev. Mr. Janeway,	50 00	
From a lady, by the Rev. Dr. Green,	50 00	
Donations received by Mr. Hall, while on his way to Philadelphia,	16 00	
From gentlemen in Philadelphia, in medical books by the hands of Mr. Hall,	25 00	
From gentlemen in Boston and the vicinity, in medical books, surgical instruments, medicines, &c. by the hands of Mr. Hall,	45 50	
From Mr. Solomon Goodell,‡ of Jamaica, Vermont,	50 00	
From a Cent Society in Rindge, (N. H.) by the hands of the Rev. Dr. Payson,	40 77	
	<hr/>	\$6,518 35

DONATIONS TOWARDS A PERMANENT FUND.

From a friend to missions, by the hands of the Rev. Calvin Chapin,	200
From two other persons by do.	6
	<hr/>
	\$206

* Of this sum one gentleman gave \$100.

† Of this sum one lady gave \$100, and another \$40.

‡ This gentleman, whose uncommon liberality in the support of missions has been long known to the religious public, has given assurances that he will add \$450 to the above sum, for present use, and \$1,000 towards a permanent fund.

N. B. About \$750 beside the above sums, have been received; the particulars of which will be published at some future time. All persons, who have donations in their hands for the support of Foreign Missions, are respectfully requested to forward them, as soon as convenient, to the Treasurer of the Board, who is also the agent of the Prudential Committee.

We are authorized to state, that the Board will sacredly devote every donation, which shall be accepted, to the purpose for which it is given. If any donor shall give his donation, under such a condition as the Board shall not be able to comply with, or for such a design as the Board shall not be able to effect, the donation will be returned to the donor, with thanks for his benevolent intentions. It is not likely that any such case will occur, but we state the possibility in order to assure the public, that the conditions under which gifts are received will be sacredly regarded. When no condition is specified, the disposition of the gift is considered as left to the discretion of the Board.

As the publication of donations is sometimes deferred, for reasons which need not here be stated, donors will not conclude that their donations have not been received, because they may not be noticed in our monthly lists.

It would be gratifying to us to specify the names, of all the donors; but, it is impracticable, and in some cases, inexpedient.

To the Patrons of the Panoplist.

IN our number for November last, we explicitly stated, that the continuation of this work depended upon the increase of punctual and permanent subscribers. Since that time the list of our patrons has been increased, and we have received assurances that many new subscribers will be added before another volume commences. Should the event correspond with these assurances, the work will be continued with brighter hopes and augmented zeal.

An arrangement has been made by which *all the profits*, after supporting the work, *are devoted to Foreign Missions*, under the direction of the American Board of Commissioners. It is desired, therefore, that every friend to the great Missionary cause, who can afford a trifling sum annually for the purpose, would consider whether he can more effectually promote this cause, than by extending the circulation of a work, which is intended to be a vehicle of missionary intelligence, and the profits of which go directly into the missionary funds. It will afford us peculiar pleasure, should the public favor enable us to pay a handsome annual sum towards spreading the Gospel among the heathen of Asia and America. That we shall be able to do this, if patronage is afforded according to the magnitude of the object in view, admits not of a doubt. The Panoplist will possess peculiar advantages to publish the earliest and most authentic information from the missionaries who have lately sailed from our shores; and will eagerly adopt every practicable measure which may tend to diffuse knowledge, beneficence, and charity.

All persons who may be disposed to interest themselves in procuring subscribers, are respectfully informed that we wish to know by the first of May, how many copies of the next volume will be

wanted. Of course it is desirable that subscriptions should be solicited during the two ensuing months, so that the number may be returned to the publisher in Boston, by the time mentioned above. Any number of the *large* or *small* Panoplist can be had, if application be made in season. For terms see the blue cover.

We cannot conclude without stating, that *punctuality* is of the very utmost importance to the success of our undertaking. Subscribers will therefore consider, that those who subscribe and do not pay *according to the terms*, will hang as a dead weight upon a charitable fund, and will thus sink the profits which would otherwise be derived from those who *do* pay.

There is another grievance which ought not to pass unnoticed. It is this: Ministers in the country often take a considerable number of copies, (which are subscribed for by their parishioners,) and become responsible for the whole to the publisher. At the time appointed they feel themselves bound to pay, whether they have received the money or not, and trust to their subscribers to have the money refunded. But time passes on; their subscribers are forgetful; and they often lose such a sum as is seriously felt, when taken from the small salary of a country clergyman. On this account many clergymen have declined all attempts to circulate religious magazines among their people. We urge it peculiarly upon those, therefore, who receive their Panoplist through the hands of ministers, to make regular payment, *according to the terms*, and without waiting to be asked for it. In this way only can they save their ministers from needless trouble, perhaps from loss.

With suitable acknowledgments to those who have paid for the current volume, (and we are able to say with truth, that a respectable number of subscribers have paid without the least delay) we must remind others that three months have elapsed since payment became due.

Should any person be offended with the plainness of this address, let him consider the inconvenience of advancing thousands of dollars to support the work, after the day of payment has elapsed, and the difficulty of collecting small debts, (especially when they are *old*,) scattered from one extremity of the United States to the other. If this does not convince him, it would be useless to say more.

If all our subscribers would settle it in their minds to make payment on the delivery of the sixth number, about the first of December annually, they would find it as easy to pay this as at any other time; our agents would cheerfully and punctually perform their part of the business; and we should be saved from much anxiety and embarrassment, and from the disagreeable necessity of saying a word upon the subject.

TO CORRESPONDENTS.

We are obliged to omit corrections of donations to the Newburyport sufferers. They will appear hereafter.

Several original communications are now on hand.